

THE
WORKS
OF
FRANCIS RABELAIS, M. D.

THE FIFTH BOOK.

Formerly translated and explained by
Mr. MOTTEUX.

Since carefully revised, and compared throughout
with M. LE DU CHAT's edition,

By Mr. OZELL.

Who has likewise added, at the bottom of the pages,
a translation of the notes, historical, critical and explanatory,
of the said M. LE DU CHAT, and others :
In which notes, the text is not only explained,
but, in multitudes of places, amended, and made
conformable to the first and best editions of this
learned and facetious AUTHOR.

A NEW EDITION, with improvements, and an intire
new set of CUTS.

L O N D O N,

Printed by JOHN HART,

For J. BRINDLEY, Bookseller to his Royal Highness the
Prince of WALES, at the Prince of WALES's arms in
New-Bond-Street ; and C. CORBETT, at Addison's
head, against St. Dunstan's church, Fleet-Street.

MDCCL.

THE
WORKS
OF
FRANCIS RABELAIS, M.D.
THE FIFTH BOOK

Formerly unprinted and published by
J. B. ESTLIN, New York.



Which has been
translated by the most eminent scholars and ex-
planatory of the text by the Rev. Mr. G. C. G. and others
in which the text is not only explained
but in numerous places amended and made
conformable to the best and best edition of the
text, and the following Authors.

A new edition, with improvements, now in press
New York 1877.

Printed by J. B. ESTLIN
The J. B. Estlin, Bookbinder to his Royal Highness the
Prince of Wales, at the Prince of Wales's Press in
New-Bond-Street; and C. CORRIE, at Aldgate's
Hall, against St. Dunston's Church, Tower-Street.

1877

(W)

**CONTENTS of the FIFTH BOOK
of RABELAIS, treating of the He-
roic Deeds and Sayings of the Good
PANTAGRUEL.**

CHAP. I. H OW Pantagruel arrived at the Ring- ing-island, and of the noise that we heard	59
CHAP. II. How the Ringing-island had been inhabit- ed by the Siticines, who were become birds	63
CHAP. III. How there is but one popehawk in the Ringing-island	66
CHAP. IV. How the birds of the Ringing island were all passengers	69
CHAP. V. Of the dumb knighthawks of the Ring- ing island	73
CHAP. VI. How the birds are cramm'd in the Ring- ing island	78
CHAP. VII. How Panurge related to master Ædituus, the fable of the horse and the ass	81
CHAP. VIII. How with much ado we got a fight of the popehawk	85
CHAP. IX. How we arrived at the island of tools	89
CHAP. X. How Pantagruel arrived at the island of sharping (or gaming)	92
CHAP. XI. How we pass'd thro' the the wicket, in- habited by Gripe-men-all, archduke of the fur'd law-cats	95
CHAP.	

CHAP. XII. How Gripe-men-all propounded a riddle to us	101
CHAP. XIII. How Panurge solv'd Gripe-men-all's riddle	106
CHAP. XIV. How the furr'd law-cats live on corruption	108
CHAP. XV. How friar John talks of rooting out the fur'd law cats	111
CHAP. XVI. How Pantagruel came to the island of the Apedefts, or Ignoramus's, with long claws, and crooked paws, and of terrible adventures and monsters there	117
CHAP. XVII. How we went for-wards, and how Panurge had like to have been kill'd	126
CHAP. XVIII. How our ships were stranded, and we were relieved by some people that were subject to queen Whims [qui tenoient de la quinte]	129
CHAP. XIX. How we arrived at the queendom of Whims, or Entelechy	135
CHAP. XX. How the Quintessence cur'd the sick with a song	139
CHAP. XXI. How the queen pass'd her time after dinner	144
CHAP. XXII. How queen Whims's officers were employ'd; and how the said lady retain'd us among her abstractors	148
CHAP. XXIII. How the queen was serv'd at dinner, and her way of eating	152
CHAP. XXIV. How there was a ball in the manner of a tournament, at which queen Whims was present	154
CHAP. XXV. How the thirty-two persons at the ball fought	157
CHAP.	

- CHAP. XXVI. How we came to the island of Odes,
where the ways go up and down 164
- CHAP. XXVII. How we came to the island of Sandals,
and of the order of semiquaver friars 166
- CHAP. XXVIII. How Panurge ask'd a semiquaver
friar many questions, and was only answer'd in
monosyllables 173
- CHAP. XXIX. How Epistemon dislike'd the institu-
tion of Lent 181
- CHAP. XXX. How we came to the land of Satin 185
- CHAP. XXXI. How in the land of Satin we saw
Hearsay, who kept a school of vouching 190
- CHAP. XXXII. How we came in sight of Lantern-
land 194
- CHAP. XXXIII. How we landed at the port of the
Lychnobians, and came to Lantern-land 195
- CHAP. XXXIV. How we arriv'd at the oracle of the
bottle 197
- CHAP. XXXV. How we went under-ground to come
to the temple of the holy bottle; and how Chinon
is the oldest city in the world 200
- CHAP. XXXVI. How we went down the tetradic
steps, and of Panurge's fear 202
- CHAP. XXXVII. How the temple-gates, in a won-
derful manner, open'd of themselves 205
- CHAP. XXXVIII. Of the temple's admirable pave-
ment 209
- CHAP. XXXIX. How we saw Bacchus's army drawn
up in battalia in mosaick work 211

CHAP. XL. How the battle in which the good Bacchus overthrew the Indians, was represented in mosaick work 214

CHAP. XLI. How the temple was illuminated with a wonderful lamp. 218

CHAP. XLII. How the priestess Bacbuc shew'd us a fantastick fountain in the temple; and how the fountain water had the taste of wine, according to the imagination of those who drank of it 220

CHAP. XLIII. How the priestess Bacbuc equip'd Panurge, in order to have the word of the bottle 229

CHAP. XLIV. How Bacbuc the high priestess, brought Panurge before the holy bottle 232

CHAP. XLV. How Bacbuc explain'd the word of the goddess's bottle 235

CHAP. XLVI. How Panurge and the rest rhim'd with poetick fury 238

CHAP. XLVII. How we took our leave of Bacbuc, and left the oracle of the holy bottle 242

The most certain, true, and infallible Pantagruelian prognostication, &c. 245

OF the golden number 249

CHAP. I. Of the governor and lord ascendant this year 250

CHAP. II. Of the eclipses this year 251

CHAP. III. Of the diseases this year 252

CHAP. IV. Of the fruits of the earth this year 253

CHAP. V. Of the disposition of the people this year 254

CHAP.

CHAP. VI. Of the condition of some countries 260

Of the four seasons of the year.

CHAP. VII. Of the spring 265

CHAP. VIII. Of summer 266

CHAP. IX. Of autumn 267

CHAP. X. Of winter 268

An epistle by Pantagruel's Limosin, grand
excoriator of the latiale tongue, &c.

269

The philosophical cream of encyclopedic
questions 274

Two epistles to two old women of dif-
ferent humours.

To the first old woman 277

To another woman of a quite different humour 280

Letters written by Francis Rabelais, M.D.
during his stay in Italy, in the year 1536.

LETTER I. To my lord bishop of Maillezais 282

Letter II. 286

Letter III. 287

Letter IV. 288

Letter V. *ibid.*

Letter VI. 289

Letter

(viii)

Letter VII.	289
Letter VIII.	291
Letter IX.	293
Letter X.	295
Letter XI.	296
Letter XII.	ibid.
Letter XIII.	298
Letter XIV.	300
Letter XV.	301
Letter XVI.	303



17 JY 60



Interview with the Ho



e Hermit in the Ringing Island



Mr. MOTTEUX

HIS

Explanatory Remarks

ON THE

PROLOGUE to the FIFTH BOOK.

THE author begins this prologue with a question, Why people say, that men are not such fools now-a-days, as they were in the days of yore? He answers it himself, by a prophecy out of an imaginary book, which he calls The prelatical bagpipe. I give it in French and English; lest, as it is very dark, I should be suspected of having mistaken my author's meanings; for he seems to have had more than one, and to have banter'd the reader with a sham explanation. Let us see if we can unriddle it.

The jubilee's year, when all like fools were shorn,
Is about [or above] thirty [or trente] supernumerary.

O want of veneration! fools they seem'd;

VOL. V.

B

But,

But, persevering, with long breves, at last
 No more they shall be gaping greedy fools :
 For they shall shell the shrub's delicious fruit,
 Whose flow'r they in the spring so much had
 fear'd.

L'an jubilé que tout le monde raire
 Fadas se feit, est supernumeraire
 Au dessus trente. O peu de reverence !
 Fat il sembloit ; mais, en perseverance
 De longs brevets, fat plus ne gloux fera :
 Car le doux fruit de l'herbe esgouffera,
 Dont tant craignoit la fleur en prime vere,

'The year of jubilee' was in 1525, under pope Clement VII. Then all Europe suffered themselves to be shorn or fleec'd by the pardon-pedlars, the sellers of the court of Rome's indulgences, and other trumpery ware. 'Is supernumerary about [or above] thirty [or trente].' This means, that time is past, and such years of jubilee are needless, out of fashion, and cry'd down after the year 1530, (or, perhaps, the council of Trent;) by reason of the change made by the restoration of learning, and the reformers : so that people were no longer to be fleec'd by the sellers of pardons. And indeed, about the year 1530, king Francis I invited the learned to come to Paris, and having procured several men well vers'd in various studies, fix'd them in the university of Paris. Belleforest and Lambinus say, that in 1531, he established twelve professors for Latin, Greek, Hebrew, mathematicks, philosophy, divinity, oratory, physick, &c. But du Tillet, who at large relates what that prince did, and design'd, for the advancement of learning, says this was 1530. Besides we find in Rat. Tem. part I. lib. vi. Multum huic principi debent Gallicanæ litteræ : nam illius liber-

liberalitate accitis undique viris omni artium genere excultis, publicæ scholæ honestis stipendiis Lutetiæ constitutæ sunt anno 1530, quam in rem hortatoribus usus est Joanne Bellaïo, &c. And Genbbrand, who was afterwards one of those professors; writes, anno 1530, Guilielmo Budæo & Joanne Bellaïo hortantibus, regios linguarum professores instituit. In Clemente VIII. Now, those learned men, to whom Petavius gives the epithets of litterati & pii, purged the age of its foolishness, and very much forwarded the affairs of the reformation: so that in 1530, or at least at the time of the sitting of the council of Trent, the reign of ignorance may be said to have come to an end.

‘O want of veneration! fools they seem’d.’ That is, those who had been foolish enough to suffer themselves to be sheer’d and fleec’d thus, appeared such as they were, when ignorance had been expelled; I mean, bigotted fools: neither did the veneration which uses to be paid to the church, hinder the wiser sort from laughing at them, or at least, from pitying their silliness.

But, persevering, with long breves; at last no more they shall be gaping greedy fools.’ Those long breves should be the sacred books; which may be called so in opposition to the Roman breviary, in which their contents are as maimed, imperfect, and abbreviated, as the vain imaginations of superstition are spun out there to a tedious length: at least, they mean the books written by the learned, many of which are long. So the people who appeared foolish, being no more blinded by a ridiculous superstition, will no more gape after it, nor be greedy of it; being filled with sound knowledge.

‘For they shall shell the shrub’s delicious fruit, whose flower they in the spring so much had fear’d.’ That is, they shall shell beans in cod; which is as

if he had said, truth that lay concealed, and before was known but by a few, will be reveal'd to the world; and as much as at first it was hated, despised, and feared, at its first appearance, so much the sweeter and more delicious will its fruit prove, when the world shall have had a taste of it.

By these beans in cod we may also partly understand our author's work. The beans are the mystery; the cod is the emblem, and outward dress: which is good for nothing but to wrap up what is within it; neither ought we to feed upon it, but solely on what it contains. So we might fix the period of ignorance, and the beginning of the new æra, or restoration of learning, at the year 1550, at which time it began to bear good fruit, and this fifth book was written; tho' it was not published 'till after our author's death, perhaps because it spoke too plain. This makes him foretel the speedy oblivion of whole cart-loads of books, that were dull, dark, and mischievous, though they seemed florid, flourishing, and flowry, gay and gawdy as so many papillons, [butterflies]; by which he seems to play upon the word papa, as in Papimany, and in the sixth chapter of the pantagruelian prognostication, where the king of the papillons, or butterflies, undoubtedly means the pope.

After all, as that pretended prophecy is written in the stile of those of Nostradamus, it appears at first as dark and unintelligible as that astrologer's rhim'd whimsies; though there is a meaning in our author's, and none in the dreaming star-gazer's. I would as little have troubled myself to find out things past in the first, as I would look for things to come in the latter, were not this needful to confirm what I have said of our author's design, and to shew the uniformity of this mystical work; which, though much admir'd, had doubtless been much more beneficial, if
most

on the Prologue to Book V.

v

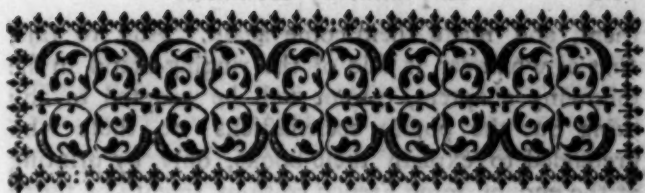
most of it had been explained soon after it was written; I mean, after the author's death: for, as to have done that before, would undoubtedly have hastened it, and have exposed him and his writings to the flames, he did not desire to be understood by every one, and only wrote for the learned, as the cardinals du Bellay, and de Chastillon, the bishop of Maillezais, Andrew Tiraquel, his patrons, and such men as hated ignorance, that they might effectually, though underhand, forward the downfall of superstition, its offspring. Therefore, to blind the vulgar, he turns off the sense of the prophecy, and falls a praising Colinet, Marot, Saint Gelais, &c. the greatness of whose wit, and the elegancy of whose stile, he extols to the skies; not without some little touch of panegyrical satire all the while, as appears by what he says of their crimson, alamode, rhetorical stile. This he chiefly runs upon to insinuate to those whom he feared, that what he said of the jubilee's year is only meant of the improvements made in learning, and more particularly in the French tongue. So we find him begging of the French writers, his contemporaries, that they would be pleas'd to admit him as puny rhympographer, or rissraff-scribbler of the sect of Pyrrichus; that painter having that epithet bestowed on him from *ἐνπαιδὸς*, sordidus, because, like some of our modern boor-painters, he only drew mean figures, as coblers-stalls, barbers-shops, and asses; and yet he hints as if he understood by it, the office of apolo-
gue-monger in France, which Æsop had obtain'd among the best orators and philosophers in Greece; and at the same time he invites his reader to shell this basket of beans in cod, gathered in the very individual garden whence the former came; and says, that observing the great mysteries, of which these books treat, they shall gain a singular

profit and fame, as in the like case was done by Alexander, with the books of prime philosophy, compos'd by Aristotle. Doubtless he means those acroamatic books, which that philosopher made publick in such a stile as was hardly to be understood; saying, that he had done it on purpose. Our author might have said as much, as will appear by the remarks on this his last and finest book,



17 JY 60

M. MOT.



Mr. MOTTEUX

HIS

Explanatory Remarks

ON THE

First CHAPTER of the FIFTH BOOK.

THE Ringing island can mean nothing but the clergy of the church of Rome, whose mysteries are all performed at the sound of large, middle-sized, little, and very little bells. They are rung at matins, mass, noon, vespers, sermons, and the salutation to the virgin every day, on the eves or vigils of holy-days, at processions and at stations; and, whenever the priest lifts up the wafer-god, a little bell is rung, that the people may fall down and adore that piece of dough, which, they must believe, made heaven and earth, though 'twere made that very morning by the baker, and some of the same stamp be shown in every parish. Besides, when the priest carries the viaticum, a diminutive bell always tingles before him. Thus bells are often rung wherever there is a monastery, church, chapel, or hermitage, to awaken the people's devotion, summon them together, dismiss them,

them, and make them come again. Add to this, that as whatever is said of the ringing island in the following chapters, cannot well be adapted to any thing but the popish ecclesiasticks: so those who pretended to explain these books, only by printing at the end of some French editions twenty or thirty names, which (without the least reason) they call a key, either never read them, or had a design to impose on the reader more than our author; else they would never have said, that the ringing-island is England. I own there is much ringing there, and the English are famous for making that a recreation: but this book was writ during king Edward the sixth's reign, at which time the reformation had prevailed here; and though our author mentions the knights of the garter in the fifth chapter, while he speaks of the knight-hawks of the ringing island, it does not follow he meant England, since he only places the knights of Malta among the Roman ecclesiasticks; which was judiciously done, because they make a vow never to marry, read the breviary, and have livings like abbots. Even that passage proves that the ringing-island is not England; since *Ædituus* makes one of his island's knight-hawks look wistfully on the pantagruelian strangers, to see whether he might not find among their company a stately gaudy kind of large huge dreadful birds of prey, so untoward, that they could never be brought to the lure, nor to perch on the glove, (which may mean, that other knights claimed a preheminance over those of Malta.) *Ædituus* adds, I am told there are such in your world, who wear goodly garters below the knee, with an inscription about them which condemns him who shall think ill of it, (*qui mal y pense*) to be bewray'd and conskited. So it is plain there were none such in the ringing island. Then in the sixth chapter *Ædituus* says, that all the good things

which

which they have in this island come from every part of the other world, except some of the northern regions; particularly from Touraine, our author's native country; and that the income of the duke of that country could not afford him to eat his belly full of beans and bacon, because his predecessors had been more than liberal to the birds of the ringing island, that they might there munch it, twist it, cram it, gorge it, crawl it, riot it, junket it, and tickle it off; stuffing their puddings with dainty food, &c.

The hermit, whom the Pantagruelists met, assured them they should not be admitted into the ringing island, unless they fasted four days, because it was then one of the four fasting, or emberweeks. As that island is the popish clergy, none enter into it, that is, into orders, without fasting, and a great deal of formality; and 'twas judiciously that Rabelais made his travellers be admitted there at one of the times prescribed for the admittance of laics into the body of the clergy. Yet he shews, that those fasts (tho' commendable in their institution) were much abused; and many, like Panurge, are pretty apt to say, Since you are so stedfast, and have us fast, let's fast, as fast as we can, and then break-fast. Thus only putting a constraint on themselves a while (or seeming to put it) to indulge them in gluttony after it.



On CHAP. II.

WHEN Pantagrue and his attendants have fasted after a strange sort of a fashion, they are kindly received by Albiam Camar, master Ædituus, or sacristan, of the ringing island. Camar in Hebrew signifies an idolatrous priest; and St. Jerome has made it aruspex and ædituus in Latin. We may observe,

by that beginning, what esteem our author had for the ringing island, with its sacrifices and mysteries.

Ædituus acquaints our strangers with the metamorphosis of the *siticles* and *sicinnists* into birds. The *siticles* and *sicinnists* were those that used to sing mournfully on the dead, and at funerals, among the ancients. *Siticles appellantur qui apud sitos canere soliti essent, hoc est, vita functos & sepultos.* *A. Gellius*, lib. 2, cap. 20. Consequently, the clergy of the church of Rome, who chiefly subsist by obits, trentals, and masses, for the repose of the souls of the dead, may well be called by those names.

We are told that the *siticles* were become birds: those birds are those ecclesiasticks, who raise themselves by contemplation and holiness of life (if you will believe them) soaring above the things of this earth, on which we poor grovelling laics crawl. *Ædituus* would make *Pantagruel* sensible of this, when he tells him that those birds, which looked like men, eat and drank, slept and bill'd like men, were nothing less than men, being neither secular nor laics.

Their spacious, costly, magnificent cages, admirable in their architecture, are their churches; which appears the plainer by reason of the bells, which our author says were above them.

The variety of the feathers and plumes of those birds, denotes the different orders and clothings of the popish clergy, which distinguish them from each other: the *benedictines* are white, the *austins* black, the *franciscans* grey, the *bernardines* black and white, the *bishops* purple, the *cardinals* red: some knights and commanders are white and blue; and there are monks drest like most of those, professing the same orders.

'Tis observable that they are all made birds of prey, clerghawks, monkhawks, priesthawks, abbothawks, bishawks, cardinhawks, and popehawks; and clerghawks, nunkites, abbeskites, &c.

The

The wry-neck'd bigottellos, who had flocked thither during the last three hundred years, are the orders of franciscan and dominican friars. Our author, who had been a cordelier, i. e. a franciscan, and misused by the fraternity in the convent, was well acquainted with their merit, and speaks experimentally; which makes him wish for another Hercules to root them out.



On CHAP. III.

THE popehawk, who, like the phoenix, is a species alone, is undoubtedly the pope. We have there a true account of what happened some 1760 moons, that is about 140 years before our author wrote; only to blind this, or perhaps by some mistake in the printing, it is made 2760 moons: I mean, the schism of Avignon, which lasted forty years. Three popes were seen then at the same time, Bennet the ninth, Gregory the twelfth, and Alexander the fifth. This schism ended at the council of Constance, which began in 1414, and ended in 1419.



On CHAP. IV.

ÆDITUUS owns that all the birds of the ringing island are passengers. There is a sort of hawks distinguished by that name. He adds, that none of them were bred in that place, but all came from the other world; that is, out of the laity, who are stiled worthy men with respect to the clergy, who assume that of divine. One of the countries out of which they come, is called Want-o-bread, and the

other, Too-many of 'em. The first shews, that many will take to any thing rather than starve; the other, that the avarice of unnatural parents makes them compel their children, often the most defective in body or mind, to be monks, friars, priests, &c.

Those birds who returned to the world are the monks and clergymen, who, like Luther, Calvin, and others, left their monastical or ecclesiastical habits; or, like Rabelais, left their monasteries. The feathers found among the nettles, means his frock and cowl, which he cast off, and in general those of other monks who apostatize (so their desertion is called by the church of Rome). What the company chanced to light upon there, as they looked up and down, for the discovery of which some people hardly thank them, may imply this work, which exposes all the mysteries of monachism.



On CHAP. V.

THE dumb knighthawks of the ringing island, are the knights of Malta: the mark which they bear under their left wing, is the cross of their order, which these knights wear on their heart, of different colours, according to the provinces to which they belong. They are said to be dumb, because they do not say mass, nor officiate as priests and monks; and are only obliged to read every day, or repeat some parts of their breviary. They have no females, says Æditiuus, because there are none of their order; yet they make themselves amends with others out of every order: so that what is said of the pock-royals that embroider their heads, and undermine the handle of their faces, is true of many of them, who are not always concerned in holy wars.

They

They are all gentlemen, not shut up within monasteries; and, though they sing not, feed, that is, spend and devour as much as the best two that do. Some of the livings or commanderies bring them in great sums yearly: and as they make a vow never to marry, 'tis not strange they should meet with such wounds, when they engage some other infidels than the Turks.

I have already spoken en passant of the knights of the garter, of whom our author made mention in the same manner. The knights who wear before their plumes le trophée d'un calominateur, that is, the devil in a string before their paunches, are the knights of the order of St. Michael, pictured with the devil at his feet. 'Twas the most honourable order in France in our author's time: for that of the Holy Ghost was instituted since, by Henry III. Those who wear a ram's skin, are the knights of the order of the golden fleece.



On C H A P. VI.

THE author describes how the birds of the ringing island are cram'd, and how, tho' not one of them sets his hand to the plow, or tills the land, whose fat he devours, they wallow in plenty, and do nothing but chirp it, whistle it, and warble it merrily night and day. All this chapter is a cutting satire, in which Rabelais ingeniously exposes the foolish bigotry of the great vulgar and the small, who have undone, and still ruin themselves daily, to maintain those lazy, hypocritical birds of prey, in idle ease, and luxurious pleasure; tho' the ravenous tribe have nothing to give in return, but insignificant sticin prayers, and a doubtful hereafter for a certain now.

On

On CHAP. VII; properly the XVI.

THIS chapter is not in its due place †; neither can I find any in the whole book where it could be well brought in. This makes me believe that it was designed for some of those which probably Rabelais intended to publish after this; wherein, as he tells us in the third book, we were to have an account of Panurge's marriage, and of his being made a cuckold on his wedding night, after his coming from the oracle of the bottle. I can perceive some difference in the style, and the sense is lame in some places; so that as this book was not printed till after our author's death, (nor would it have been safe for him to have published it) I am of opinion it was found among his papers, and, imperfect as it was, foisted in any how.

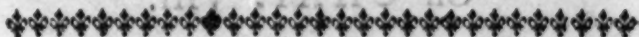
However, the island of the Apedests is a satire on some courts of judicature, whose members squeeze out the blood and substance not only of the wrangling part of the world, but of those peaceable persons whom some litigious adversaries compel to fall into their clutches. The little wine-press, called pithies in the language of the country, that lay backwards in a blind corner, signifies the beuvettes, drinking places, which are generally in the very buildings where are the courts of judicature in France, whither the lawyers go to refresh themselves at the expence of the clients. That word comes from the Greek *πίσι*, drink. The ancients had also a festival sacred to Bac-

† In this edition it is made the XVIth, and m. du Chat has connected it with what precedes; as will be seen in the proper place. From this chapter to XVII, we have been obliged to alter the ordinal numbers of these remarks.

thus,

thus, which was called *οἰσίσια*, which comes from *οἶνος*, a wine hoghead. It used to be celebrated at the time of the year when tuns and hogheads used to be new hooped and fitted up, and, while it lasted, all comers and goers drank wine gratis, just as they do in France on St. Martin's eve. The Athenians kept that festival in the month which they call Anthesteron, which is our month of November, as Gaza proves it, lib. de mensibus Atheniensium. By which it appears, that the custom used on St. Martin's day in France, on which the parliaments as well as others make merry, succeeded to the pithœgia of the ancients.

All this chapter may be easily understood by those who are acquainted with the customs of France; and, as it may be applicable also to other countries, it cannot seem very dark to others.



On CHAP. VII.

THIS chapter ought immediately to follow the sixth* ; and is also easily to be construed. 'Tis observable, that about mid-night, which is the time that many monks are to rise to go to prayers, *Ædituus* wakes his guests, that they might drink; telling them, they should have eaten three breakfasts already, and that if they would consume the month ammunition of that country, they must rise betimes: Eat them, says he, they multiply; spare them, they diminish. The lean birds, who are singing to them while they are to drink, are the novices and sorry monkings, who chant at

* As we have now made it to do; tho' we did not think proper to change the order of mr. Motteux's remarks, that his opinion of the chapter of the apedefets might be preserved.

church

church matins or vespers, while the great ones snore or tope.

Panurge, who likes all this well enough, is yet for something else, and would mix the sports of love with those of Bacchus; and considering, that those ecclesiasticks enjoy the latter at their ease, yet they dare not taste of the first without danger, he brings in the fable of the ass, who slighted the delicious food of the high-mettled prancers, because they were not allowed to be familiar with the mares. Our author ingeniously makes Panurge, who was for copulating in a lawful way, relate this to the priest; by which he would insinuate, that it were much better for them to have a liberty to marry.

On CHAP. VIII.

WITH much ado our travellers get a sight of the popehawk ('tis pope Julius III) who sat drooping with his feathers staring about him, attended by a brace of little cardinhawks and six lusty fusty bishawks. Panurge seeing him, cries, A curse light on the hatcher of the ill bird! o' my word this is a filthy whoophooper. A whoophooper, or a hooper, upupa, $\pi\pi\psi$, is a bird whose cop or tuft of feathers on its head is not altogether unlike the papal tiara, adorned with a triple crown: the whole delight of that filthy fowl is to nestle in man's ordure; which admirably denotes the inclinations of many of the holy fathers, and particularly of Julius III, as I will immediately shew.

The madgehowlet, which was perceived under the popehawk's cage, implies either a pope of the female kind, as pope Joan (if there ever was any such) or rather a donzella, or concubine: unless some critic will

will offer to say, that this madgehowlet, which Æditi-
tus swears is no she-thing, but a male and a noble
bird, certainly was the cardinal Innocent, with whom
pope Julius III had been passionately in love while he
was legate at Bologna, and to whom, as a reward for
his kind services, he had bestowed a cardinal's cap,
when he was advanced to the papal chair. Since that,
this noble cardinal was so very intimate with that
pope, that Pasquin could not forbear to say, he be-
lieved nothing of all this, and, that Innocent was
not handsome enough to be Jupiter's Ganymede.

The brace of little cardinhawks seem to mean either
some such young sparks, or rather some of that pope's
bastards, or at least his predecessor's. Paul III made
two of his bastard daughter's sons cardinals; and Ra-
belais, in his fifteenth letter to the bishop of Maille-
zais, calls them the little cardinals de santa fiore. That
pope himself, who had kept a Roman lady, della Casa
Rufina, and had a bastard son by another, had a sister
once kept by pope Alexander VI, who had her drawn
like the virgin Mary. She was married afterwards
to a gentleman, who having notice that the pope lay
with her in his absence, on his return stabbed her: so
to make her brother amends, Alexander made him a
cardinal while he was yet very young, and afterwards
he was chosen pope. Rabelais seems maliciously to
pun upon one of those diminutive cardinals in his
letters, calling him a cardinalicule.

The old greenheaded bishawk, snoring with his
mate and three jolly bitter attendants under an arbour,
so that he could not be waked by the buxom abeskite,
that sung by them like any linnet, is John de la Casa,
archbishop of Benevento, and legate of the holy see
at Venice. He was famous for poetry, and wrote a
poem in praise of sodomy, which he called opera di-
vina; and said in it, that he knew no other love. His
indifference for the fair is happily expressed by his
snoring near the pretty abeskite, that so kindly invites
him

him with her syren's voice; which yet proves too weak an allurements, and cannot wake him into a natural love.



On CHAP. IX.

THE island of tools treats of things which are not much less odious than the cages of the pope-hawk and bishawk. There is a catch in the prologue to the fourth book, which is in a manner a key to this chapter: 'Tis that which follows,

Since tools without their hafts are uselefs lumber,
And hatchets without helvcs arc of that number;
That one may go in t'other, and may match it,
I'll be the helve, and thou shalt be the hatchet.

The author says, that those staves or plants, which grew up to fit themselves to tools, seem'd terestrial animals, in no wise so different from brute beasts as not to have flesh and bone; but their heads were down and their feet upwards. At the end of the chapter he says: I spy'd behind I don't know what bush, I don't know what folks, doing I don't know what business, in I don't know what posture, scowring I don't know what tools, in I don't know what manner, and I don't know what place. This chapter requires a larger comment; but, its subject being none of the most modest, 'tis better to leave what to be done by those who love to dive to the bottom of those matters.

On C H A P. X.

AFTER the venereal games, in the island of tools, we have those of chance, in the sharpening island. 'Tis said to be lean, sandy, barren, and unpleasant; because, in the main, seldom any thing is to be got by games of hazard, honestly. What is got at one time is generally lost at another, and goes as easily as it comes: for most gamesters, often prodigal of what they have got, seldom consider, that should their profits at the year's end ballance their losses, they still will be found to have lost their time, and squander'd away part of what should have made the scales even between profit and loss; and so though they have won much, they are poorer many times than they would have been had they not play'd at all. 'Tis obvious that the two little white square rocks, with eight equal points, in the shape of a cube, are the dice; the six different stories are their six different sides and numbers, that ascend from 1, 2, 3, 4, 5, to 6. Of which twenty one points Rabelais makes so many devils, because they tempt and bewitch men so much; though, as he observes, the land is barren and unpleasant: for, after all, gaming is a tedious repetition of the same thing, and a continual gazing upon the dice or cards, without any pleasing discourse: not to speak of the fear and agony of gamesters; their toil, when they pass whole nights at play, and break their rest and not their fast; their despair and curses when they have lost; the mean actions by which they debase themselves, to borrow or pawn; and the quarrels, and their sad consequences among the greatest friends, on the account of play. So that Pantagruel's pilot was in the right, when he told him that more wrecks had happen'd about those square rocks, than about all the others in the universe.

After

After the games of hazard, comes another, that is as deceitful at least; I mean the trick of relicks. The author places them in the island of sharpening, because the church of Rome sharpens the superstitious laity out of great sums of money by the doubtful remains of as doubtful saints, much more than by the real relicks of the true. Accordingly our travellers, with a world of pother and ado, formalities and antick tricks, were blest at last with a sight of a phial of sangreal; that is, as I have observed on the forty third chapter of the fourth book, what they impudently pretend to be our Saviour's blood; but, after all, 'twas only the scurvy face of a roasted coney. Mr. Emiliane, in his book of the frauds of the Romish priests, tells us, that such a kind of relick is in Italy to this day. That pretended blood is shewn with great ceremonies, and store of flambeaux, torches, and sanctify'd tapers, &c. Our author says, that they saw nothing worth speaking of in that island, but a good face set upon an ill game; which suits well with the carriage of those who shew such sham relicks: accordingly, he says, they also saw the shells of the two eggs, formerly laid and hatch'd by Leda; which indeed are most worthy being placed among such relicks.

The hats and caps of the manufactory of the place, (*chapeaux de cassade*) may be mention'd to banter some prelates, who had a mind to be cardinals, and perhaps were fool'd out of the money which they gave to the pope's favourites to that intent. *Avoir des cassades* is a burlesque expression; such, as when we say, to be gull'd, or swallow a gudgeon. Yet, as Rabelais says, that some of the company bought a piece of Leda's eggshells for a morsel of bread; and then immediately adds, that they bought those hats and caps, which, he fear'd, would turn to no very good account; he may either mean that they were cheated there, or bought some sham agnus dei's, and such holy trumpery. Whatever it be, we find that in
the

the next chapter they went through the wicket ; and, for offering to sell them again, were clapt into lob's pound, by order of Gripe-men-all, arch-duke of the furr'd-law-cats.

On CHAP. XL

PAntagrue! prudently past by condemnation with his fleet ; but some of his companions, more unfortunate or less wise, were stop't at the wicket, and oblig'd to take their trial. That wicket is the inquisition in general ; and, in particular, the court establish'd in 1548, at Paris, against the Lutherans : for we find that the furr'd-law-cats (which mean the judges, presidents à mortier, i. e. en parlement) have mortar-like caps and furr'd gowns. A common mumper gives an admirable account of the place. He speaks of it as a hellish court, where, without the least regard to right or wrong, they imprison, behead, hang, and burn those who fall into their clutches ; where vice passes for virtue, wickedness for piety, treason for loyalty, and robbery for justice : yet whatever is acted by them, is approv'd by all men, except the hereticks ; and he charges on its members all the woes that infest the world. One would almost think that Rabelais meant some of the nobility in the Netherlands by this noble gueux, noble beggar ; for so he styles him, after he had call'd him gueux de l'hostiere, ostiarius mendicus, a common mumper : which he probably did to hide his thought, or turn that of the reader from the subject, at the same time that he speaks to him about it ; a method which he has follow'd almost throughout this work. 'Tis known that the protestant nobility, and others in the Netherlands, got the name of gueux, i. e. beggars, 'tis said, for opposing

posing themselves to the setting up the inquisition; and though some trace the original of that nickname no higher than the time of Margaret of Parma's government, others pretend it was given them long before, by the Spaniards, on that account. If this be not meant of those noble assertors of their liberties in the Netherlands, as being written some years before that name of *gueux* was universally spread, it must yet be own'd that it refers to the persecuting courts of judicature in those times, chiefly to the inquisition, or at least to the *tournelle*: that is, that part of the courts of parliament in France that tries criminals: for in France men have not the privilege of being try'd by their juries, or their peers, which Englishmen enjoy. *Gripe-men-all* is the head of the inquisition, or perhaps the president of that court, which us'd the protestants so severely in France in 1548. The picture over the chief seat is that of injustice,

On C H A P. XII, &c.

PANURGE being brought to the bar, *Gripe-men-all* propounds to him a riddle, and tells him, that the earth shall immediately open its jaws, and swallow him to quick damnation, if he don't solve it. This is exactly the practice of the inquisition: the party that's accus'd, is oblig'd to guess his crime, and the name of his accusers; and if he guesses amiss, he is certainly undone: but if he has the wit or good fortune to discover them, he generally comes off better; and a round fine, with St. Bennet's cap, save him from being burned.

Panurge vainly insists on his innocence: for *Gripe-men-all* replies, That if he hath nothing better to offer, he will let him know, that it had been better for
him

him to have fallen into Lucifer's clutches ; that their laws are like cobwebs, in which little flies are caught and destroy'd, but which are too weak to stop great ones. This may have been spoke on the account of Pantagruel, who would not pass through the wicket, that is to say, who would not submit to the inquisition.

Gripe-men-all says, When did you hear that for these three hundred years last past, any body ever got out of this wheel without leaving something of his behind him? This is true enough, if spoken of the inquisition : and about three hundred years before Rabelais wrote, a court of inquisition was set up at Tholouse, against the Albigenes, by Lewis the ninth, call'd, the saint.



On C H A P. XVII.

THE forward nation is easily known to be those boon companions, who, as the author says, love heartily to wind up their bottom, bang the pitcher, and lick the dish ; men who have been fair swallows of gravy soup, notable accountants in matter of hours, whose whole lives are one continual dinner, and who at last die of too much fat, of diseases got by eating or drinking to excess. This also reflects upon those who prodigally spend their estates, and at last crack their credits, and are forced to abscond, and thus may, in a manner, be said to be dead. This chapter, which now ends with the pleasant story of the abbot of Castillers, who never us'd to be familiar with his maids, but when he was drest in pontificalibus, is imperfect ; or there is a mistake in the account of its contents, which promise a relation of the danger
which

which Panurge was in, though not one word of it is mention'd in the whole book.



On CHAP. XVIII.

TO attain to the knowledge of truth, 'tis necessary to take a survey of every thing: so our travellers, steering their course to its oracle, fail towards the queendom of Whims; by which, in general, may be understood all sorts of strange whimsical notions, and alchymy in particular.

Accordingly, as they come near that country, that is, imitate the fantastic wavering people that fill their heads with all the strange imaginations which we call whimsies, some sudden gusts or scuds of wind arise, and the wind shifting from point to point is at no certainty. They tack about, the gusts increase, and by fits blow at once from several quarters. This very well represents an unfix'd mind, that unmethodically applies itself to many things at once; then leaves them to think on others, which soon resign the working brain to a crowd of succeeding raw and undigested notions.

The master of the ship orders the sheets to be let fly, for fear of oversetting the ship, and is for running adrift, or temporizing, as the author calls it; those gusts not being dangerous. This may mean, that 'tis not always proper to oppose altogether the inclinations of some men, even while it leads them to studies and attempts that seem insignificant; since time soon weans them of their darling follies; and thus they know the better how to distinguish between the useful and the unprofitable.

After

After all, this may refer to some of those doubtful points, about which the learned were as idly busy in that age, as now-a-days many are about them and others; placing religion more in notions than in actions, and neglecting the practice to talk of the theory. Such questions are those of free-will, predestination, justification, &c. by which the people reap as little benefit as the teachers gain glory, when they display their learned ignorance about them. Pantagruel's ship that is stranded, or run aground, endeavouring to weather-coil and break through the whirlwind, after it has been tost by it, is an image of those, who thinking to ease their fluctuating minds, at last venture on some new notion, which at first seems plausible to some; but they are soon gravelled, and do not know how to get off. The empty drums, which were on board the ship that came from queen Whims, which tow'd the Pantagruelists off ground, put me in mind of the help which school-divinity affords in such doubts; an empty noise, mere wind, and that's all; just as harmonious as the sound made by the gravel, and the seamens cheers. Even that fantastic relief proves real to some, who are whimsically drawn by it, and by that means are in a fair way to proceed, and, being led by the current, like our travellers, arrive at the queendom of Whims.



On C H A P. XIX.

THAT place, which is also call'd Entelechy, and its ruler Queen-whims, or Quintessence, is alchymy, the pretended philosophical stone; as also quacks, and those beggarly projectors, who, if you will believe them, can make you rich, and promise mountains of gold, whereas they sometimes want

brass to buy bread : and, more generally, this refers to all addle-headed students and contrivers. All know how infatuated many of the chymists are with the lapis, aurum potabile, and a thousand medicines, at whose very sight, they'll tell you, diseases disappear. The leprosy, the plague, poisons, tho' never so corrosive, the venereal disease, the gout, palsies ; in short, all obstinate and dangerous evils are cur'd by them in an unaccountable manner, if you will believe them. Now Rabelais, who, as Thuanus says, was a most learned and experienced physician, gives us freely to understand that all those pretenders are so many cheats, who sometimes deceive themselves, but generally others. For this reason, the first port of that island, whereat he makes his fleet touch, is *Matatechny*, *Ματατεχνία* ; that is, the study of foolish unprofitable arts : yet he makes those who profess them, give their country the name of *Entelechy*, from *Ἐντελεχία*, *actus & perfectio* ; as it is render'd in Aristotle's second book de anima. Tully, *Tuscul. lib. 1*, would have it to signify a perpetual motion. Now, as several learned men in former ages have almost as largely descanted upon the word, as some in this have lost time about the thing, Rabelais reflects upon them for it in this chapter ; and at the same time those grammarians, who dispute so hotly about words and neglect things, may be aim'd at, as deserving to be placed among those who apply themselves to unprofitable studies.



On C H A P. XX.

Rabelais ridicules here those empirics whose chief talent is impudence and lies, while they pretend to the cure of incurable diseases ; and also those who

who seek an universal remedy, Rosicrucians, disciples of Trismegistus, Raimond Lullius, Arnold of Velle-neuve, and such as are said to have understood the great work, or arcanum philosophicum, and (if you will believe them) the only true sons of wisdom. This makes him say, that queen Whims cur'd all manner of diseases with a song, full as effectually as some kings rid men of the evil, that takes its name from their dignity: by which he meant, that all those pretended cures are just as solid as a song, and are nothing but vain talk.

The queen's affected pedantick speech, mimicks the way of talk of some of our demi virtuofos, who cannot think any one speaks well, unless he express himself with far-fetch'd metaphors, long tropes, uncommon words, per ambages, tedious circumlocutions, and such fulsom stuff. Accordingly we find that Panurge could not tell how to answer her in the same cant; neither did Pantagruel return a word. However, they din'd never the worse after it, while the queen fed on nothing but categories, abstractions, second intentions, metempsychoses, transcendant prolepsies, expressions, deceptions, dreams, &c. in Greek and Hebrew.

On C H A P. XXI.

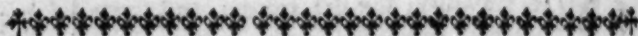
OUR travellers see the queen, and some of her subjects, who sift, searfe, bolt, range, and pass away time, and revive antient sports. This reflects on those who wholly apply themselves to the study of the customs of the antients, while many times they are ignorant in those of the moderns; a sort of book-worms, some of which, conversing with none but the dead, are hardly qualified for the company of the living.

ving. Our author, who seldom forgets the monks, says, that one of the queen's officers cur'd the consumptive by turning them into monks, by which means they grew fat and plump. What he says of the nine gentlemen who were rid of their poverty, having a rope put about their necks, at the end of which hung a box with ten thousand crowns in't, may refer to some in those times who either had, or fancy'd they were to have, the collar of the order of St. Michael, or some other, bestow'd on them with a pension.



On C H A P. XXII.

THIS chapter ridicules those who attempt impossibilities: accordingly, our author says they made black-a-moors white, rubbing their bellies with the bottom of a pannier; plow'd a sandy shore with three couples of foxes in one yoke, and did not lose their seed: which undertakings have given occasion to several proverbs among the antients, to denote labour in vain, as *Æthiopem dealbare*; *arenas arare*; *laterem lavare*; *pumice aridius*; *ex asino lanam*; and others, which our author has purposely mention'd. Some mathematicians, dialecticians, naturalists, and metaphysicians, are ingeniously satirized in this chapter.

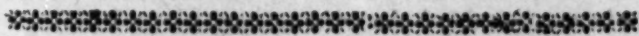


On C H A P. XXIII.

QUeen-Whims' or Quintessence's supper, is not more substantial than her dinner: for she eats nothing but ambrosia; drinks nothing but nectar; and

and the lords and ladies that were there, far'd on such dishes as Apicius dream'd of. All this is dream and poetical food, and consequently of easy digestion. An olla or hodge-podge follows, which may represent a mixture of confus'd notions jumbled together. The cards, dice, chequers and bowls full of gold (for those who would play) the mules in state-ly trappings, velvet litters and coaches, are the vain hopes of those who are subject to whims, and dream of finding the philosopher's stone.

The queen tastes and chews nothing : her prægustators and masticators (her tasters and chewers) do that for her ; and she never visits a closestool but by proxy. This signifies, that those who employ those cheats, who pretend to make gold, swallow every thing that comes from them, without examining the sense of it, or chewing the cud upon the matter : all goes down glibly with them, so greedy they are of possessing such a mighty secret. But the alchymists, whom they trust, bestir their grinders lustily in the mean time, and do not feed altogether on smoke, as do their patrons, who are here said never to go to stool but by proxy, because they are only fed with words and promises : all vanishes in smoke. The word spodizater signifies one who fairly gets foot from brass, by trying and melting it down.



On C H A P. XXIV, and XXV.

THE ball in the manner of a tournament, which was performed before the queen, is a most lively and ingenious description of the game of chess. The floor of the hall, which is cover'd with a large piece of velveted white and yellow chequer'd tapestry, means the chequer board. The thirty two young persons,

persons, one half dress'd in cloth of gold, and the other in cloth of silver, are the thirty two chess men; kings, queens, bishops, knights, rooks, and pawns. They play three games; the two first are won by the silver'd king, and the last by his adversary.

Our author, who cannot be too much admir'd for his art in raising satirical reflections of great moment, most naturally, out of trifles where they are least expected, in the midst of this admirable allegory, seems to have reflected upon his king Francis's rashness, which made him to be taken prisoner at the battle of Pavia: for, speaking of the golden queen, who in this latruncularian war (if I may use the expression) skirmish'd too boldly, and was taken, he says, the rest were soon routed after the taking of their queen; who, without doubt, from that time resolv'd to be more wary, and not to venture so far amidst her enemies, unless with more forces to defend her.

He also brought in very pleasantly cardinal Cusa's boyish observation, in his simile on a top or gig, and so he has done almost all over this work.

He is not less artful in bringing off his Pantagruelists, that they may no longer be hinder'd by whims from arriving at the oracle of truth: for he says, that while they minded this pleasing entertainment, and were charm'd with the melody that play'd to the dancers, queen Whims vanish'd; and they strait went on board their ships, the wind being fair: for had they not set sail immediately, they could hardly have got off in three quarters of a moon in the wain. That is to say, by the means of music, ingenious games, dancing, and other innocent recreations, many ease their minds of perplexing thoughts, and leave those crabbed, whimsical, unprofitable studies, which wholly possess'd them before; for those idle busy fancies vanish, like the evil spirit of Saul, at the harmonious sound of instruments: but should not the mind, after this, be immediately applied to some solid inquiries

quiries that may ingross all its faculties, it would be in danger of being taken up again with unnecessary and uncertain businesses.

'Tis observable that Rabelais has made these chapters very clear, and almost sufficient to teach a man to play at chess; that his satirical allegories throughout the work, which are darker, might be thought of no greater moment than this ball and tournament.



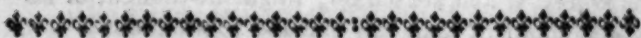
On C H A P. XXVI.

THE island of Odes, where the ways go up and down, is the subject of this chapter. The author seems partly inclin'd to droll, by the means of an hypallagical expression, us'd by the English as well as by the French; while, speaking of a way or road, we ask, whither it goes? instead of asking, to what place men go by that way? He takes thence an opportunity to banter Aristotle's saying, that all self-moving things are animals.

By the by, he gives a touch to the schoolmen, when he says, that he saw one taken up with a warrant, for having, in spite of Pallas, (invita Minerva) taken the school-way, which is the longest. What he says of Bourges highway, which went with the deliberation of an abbot, must be understood of that university, famous for the study of the civil law.

He calls it the island of Odes from *Ὀδός*, which signifies a way or road; a conveniency to forward us in a journey, as a waggon, boat, &c. a way or rule of living; a method; and finally, an ambush on a road by robbers. Now in some of these senses the ways may properly enough be said to go up and down; and allowing to the word way, the latitude of the Greek word *Ὀδός*, the enigma will easily be

solv'd. There may also have been some persons named Chemin, or du Chemin, in the castle and village of Odos in Bigerre, where queen Margaret of Navarre died; and the author may perhaps allude to their surname, as common in France, as way is in England.



On C H A P. XXVII.

THE island of the Sandals is the next place which our travellers visit. Rabelais calls it l'isle des Esclots. Esclot is a patten, sandal, or a wooden shoe in some parts of France, particularly towards Thoulouse: so because it is the dwelling of friars, and many of them wear sandals or clogs, I call it the island of Sandals. Yet as the word esclop was formerly us'd in France for esclave, a slave, I am persuaded that our author gave that name of esclot to this island, chiefly to disguise his intent, which was to tell us that its inhabitants are esclops, slaves: for such all monks become to the will of their superiors, by the vow of obedience which they are obliged to make at their admission into their respective sodalities. All this chapter is a most cutting satire on monachism in general, and seems to reflect particularly on the jesuits: but the author has affected to be mystical all along, in what may be applied to them.

The jesuits may well be call'd slaves, considering their rules; some of which are these, exhibited in exercitia spiritualia Ign. Loyolæ, printed at Antwerp.

' They must abandon all judgment of their own, be
 ' always ready to obey the church of Rome, and believe that black is white, and white is black, if she
 ' says it: they ought to regard the command of their
 ' superior, as that of God himself, and submit to his
 ' govern-

vernment, as though they were meer machines, or
 'an old man's staff, to be mov'd at his pleasure.'

'Twas upon this account that pope Paul III confirm'd the establishment of their society, which was not to exceed sixty, in 1540, about ten years before Rabelais wrote this book. The time of their institution agrees very well with what Rabelais says, that Benius III shew'd a spick and span-new monastery to our travellers, contriv'd by him for the semiquaver friars. What is added may refer to all monks and friars in general.

By the statutes, bulls, and patents of queen Whims, they were all drest like so many house-burners: this reflects first on the pope and his bulls, as being whimsical, for setting up new monasteries against the hair, while many pull'd them down; and then implies that they burn the houses where they come; wasting the substance of families, and blowing up the fire of division every where.

Their quilted paunches shew that they love to stuff their hides to the purpose.

Their double codpieces, one before and t'other behind, shew, that many a monk, and particularly a jesuit, is *ad utrumque paratus*; à parte post & à parte ante; and may well say, *hanc veniam petimusque damusque vicissim*. This abominable practice of theirs made the author say, that some dreadful mysteries were duly represented by this duplicity of codpieces; and as he speaks in the plural, they may also imply, that a monk does as much work as two others at the venereal exercise.

Their shoes are round; that they may move forward, backward, or sideways, as their interest guides them.

Their chins are close shav'd; to shew there is no holding or fleecing a monk; or, to speak more plainly, nothing to be got by them.

Their feet are iron shod; because there is no driving

ving them out when once they get footing : for they stick close, and firmly keep their hold.

They shave the hind part of their poles, from the crown to the omoplata, or the muscles of the shoulder blade ; that none may take hold of them behind.

They wear sharp razors at their waste. This may mean a good stomach, or that they cut to the quick whatever lies in their way.

They grind them twice a day, and set them thrice a night ; by the means of their mattins, vigils, the office of the day, &c.

They have a round ball on their feet. This ball is the world, which they would gladly bring under their subjection : neither is it strange it should be said to be on their feet, in opposition to fortune that has a ball under her's. For, 'tis said by friar John, at the end of the chapter ; Ay, ay, this is the world, and t'other is the country : may I never piss, if this be not an antichthonian land ; and our very antipodes. So that, according to the vulgar acceptation, supposing the earth to be here under our feet, it must be on or above our antipodes.

The flaps of their cowls hide their noses ; so they laugh without fear both at fortune and the fortunate : that is, within their monasteries, they laugh in their sleeves at those whose good fortune enables them, and whose foolishness inclines them, to help to maintain them in their idleness.

The hind-parts of their heads are always uncover'd, as are our faces, and coarsely dawb'd over with eyes and a mouth : which denotes the grimaces and antic tricks with which they amuse the silly people, in a manner only shewing their backside to them, while, as we have said, they really laugh to one another at the gull'd mob's simplicity.

When their hind face went forward, you would have sworn this had been their natural gait : that is, by their vow of poverty they grow rich, rule by their
vow

vow of obedience, are the lewder for their vow of chastity, and get forward when they seem to lose ground.

If they offer'd to waddle along with their bellies forwards, you would have thought they were then playing at blind-man's-buff: because they are not us'd to walk fairly, or act like other people, and are to seek when they must leave their crooked ways, and go the right way to work.

They are booted and spurr'd, as it were, to take a journey to heaven; but instead of hastening thither on horseback, they sleep and snore as soon as 'tis owl-light.

They are obliged to yawn, and that's their breakfast. This implies their laziness, and perhaps the singing or bawling at mattins.

They wash their hands and mouths. This may be the taking of holy water.

Then they sit down on a long bench, and pick their teeth, till the provost gives the signal; which heard, they stretch out their jaws as wide as they can, and gape and yawn for about half an hour, more or less, according to the day. This may mean their sitting down, while the office of the day is read, and then their singing and quavering.

After this, they went in procession, going out at another door than that through which they came into the church: whence Pantagruel concludes, that they are not such fools as his attendants take them to be, having more holes than one to creep out at.

Cogitato mus pusillus quam sit sapiens bestia,
Ætatem qui uni cubili nunquam committit suam;
Quia si unum ostium obfideatur, aliud perfugium
quærit.

PLAUTUS. *Mus.* act. 4.

At the procession, the idol of fortune is carried in state, and the image of virtue follows it, carried by a

semiquaver, who all the while besprinkles the idol with holy water : which shews that fortune goes before virtue among the monks, and that they are lavish of their incense to none but the fortunate.

After the procession, they went into the frater-room, and there kneeled under the tables ; because 'tis the heaven where reside the only gods they adore, plac'd in the dishes as on so many thrones. This way of explaining this dark passage, appears the more justifiable, considering what Pantagruel says, in the 34th chapter, to the illustrious lantern that guided him and his company through an arbour cover'd over with leaves and branches of vines, and loaded with clusters. " Jupiter's priestesses," said he, " would not, like us, have walk'd under this arbour. There was a mystical reason" (answer'd the most conspicuous lantern) " that would have hinder'd her : for had she gone under it, the wine, or the grapes of which 'tis made, that's the same thing, had been over her head, and then she would have seem'd over-topt and master'd by wine ; which signifies, &c.

They had each of them a lantern below the breast and stomach, on which they lean'd. The lantern should be an empty belly : for after their breakfast, which consisted only of yawning, chanting, and quavering, they had not so fill'd themselves as not to want to stuff the gut.

The huge sandal, who, while they were in that posture, us'd to come in with a pitchfork in his hand, and treated them after a fashion, is the friar, who always comes in with a book, in which he reads while they are at table.

They begin their meal with cheese, and end it with mustard and lettuce. This shews, like most of this chapter, that these semiquavers affect a way of living quite contrary to other mens : and as cheese is esteem'd heavy food, and hard to be digested, when much
of

of it is eaten, principally by itself, and before we are filled with other things, whose digestion it might help ; so by cheese may be meant the benedicite, or grace before meat, which is as heavy, tedious, and irksome to the gluttonous hungry fraternity, as a long-winded presbyterian grace to a half-famish'd libertine, when dinner is upon the table.

The mustard and lettuce, with which they end the meal, is the agimus, or grace after meat, almost as unpleasant to the semiquavers, who think it unreasonable, because they are in haste to go about the recreations mention'd in the next chapter. Our author, according to his custom of hiding his touches of satire in equivocal expressions, may mean, that this ceremony after dinner, moult tarde, multum tardat, is tedious, and les tue, is death to them ; thus punning upon moutarde and laitue.

After dinner, they pass some time in praising those gods who blest them with so sweet a life, and are taken up the rest of the day with acts of charity ; as rubbers at cuffs, sniting and flyflapping, worming and pumping, tickling, jirking, and firking one another ; and such other pious deeds, as are contain'd in the twenty-eighth chapter.

Then at night they boot and spur each other, (by which something very odious seems meant) and clap their barnicles on the handles of their faces ; which may imply that they are oblig'd to look about them, for fear of being discover'd.

At midnight they are called up by one of their brother sandals, and do as in the day-time.

When they are on the sea and rivers, they are enjoin'd neither to touch nor eat any manner of fish ; and to abstain from all manner of flesh when they are at land. That is, monks use to seem kind to those who are near them, and who support them, and only bite the absent : yet even this is not always true ; but 'tis more certain, that as they are dainty, they
long

long for things that are not easily got ; as for example, fresh meat at sea, and fresh fish at land, chiefly in such inland places as are very remote from seas or rivers.



On C H A P. XXVIII.

PAnurge asks a semiquaver friar many questions concerning the private customs of the monastic tribe, particularly their chastity and sobriety : to which the good friar, in more than laconic terms, gives serious and most pertinent answers : and tho' nothing but monosyllables can be got from him, he speaks so fully, clearly, and to the purpose, that all the twenty eighth chapter needs no commentary. By this affected brevity, Rabelais ridicules that of some of the hypocritical monks, when they come among the laity ; which makes friar John say, the dog yelps at another guess rate when he is among his bitches ; there he is pollysyllable enough, my life for yours.



On C H A P. XXIX.

THIS chapter is full of reflections upon the keeping of lent, occasioned by the answers of the semiquaver, who concludes in monosyllables, that Epistemon ought to be burnt for a rank heretick, because he inveighs against it, and the hypocrisy and tricks of his brother cheats, during that harvest of theirs.

On



On C H A P. XXX, and XXXI.

THE island of Satin means more than one thing. First, it signifies such tapestry work as we call arras; in which are represented several histories, fables, and as fabulous animals and vegetables, such as are many of those of which the author speaks in these two chapters. He displays a great knowledge of antiquity in the account he gives us of those matters, and an uncommon wit and judgment in his remarks.

This island means chiefly the works of several ancient and modern authors mention'd here, who having often spoke by hearsay, are not to be believ'd in many things, though their style be as smooth and soft as satin. We may also understand by that land of Satin, the romances of that age, fill'd with monsters and monstrous tales; and chiefly that of Amadis de Gaul, which was then very much read; the best writers, as I have already said, having chosen to translate that book, to display in it all the beauties, copiousness, and graces, which the French tongue could boast of in the reign of Henry II.

What he says of Hearsay, who kept a school of vouching, is easily understood: but every one here does not know that many natives of Perche, Maine, and some adjacent parts in France, are in ill repute, as to the point of veracity, in the other provinces of that kingdom, where they esteem those countries the nurseries of affidavit men, and pettifoggers: which makes our author say, that they lived so well by their trade of evidencing, that they treated strangers, and made a great figure in that age; in which thing they are perhaps out-done by some in this. They advis'd our travellers to be as sparing of truth as possible, if
ever

ever they had a mind to get court-preferment : but our author, who was of another part of France, could not learn to follow their directions.



On CHAP. XXXII and XXXIII.

LAnternland is the land of learning, frequented by batchelors of arts, masters of arts, doctors, and professors in various studies, bishops, &c. Thus in the preceding chapter, Aristotle is seen in a blind corner holding a lantern, watching, prying, cudgeling his brain, and setting every thing down, with a pack of philosophasters about him, like so many bums by a head bailiff, because he is lantern of the peripateticks. Here we have Bartolus, the lantern of the civilians ; Epicurus, one of the lanterns of the stoicks.

The lantern of Rochel on a high tower, which stood his fleet in good stead, casting a great light, seems to be Geoffroy d'Estissac, bishop and lord of Maillezais, one of Rabelais's best patrons, and even for that never to be forgotten. He would not call him the lantern of Maillezais, for this had been too plain and improper, because Maillezais is an inland town : but as Rochel was then the chief town in that diocese, in-somuch that the episcopal see has been transferr'd to that sea-port-town in 1648, he calls him the lantern of Rochel, which he places on a high tower, because that prelate was eminent for his quality, as well as for his virtue and learning. We may easily see by Rabelais's letters to him, that he was neither a papist nor a bigot ; and had those which they wrote to each other in cyphers been ever published, I do not doubt but he would have appear'd as much a friend to the reformation, as some of the house of Rochefoucault, who
were

were the heirs of his family. Thus the lanterns of the church are the bishops, doctors of divinity, deans, preachers, and all those who can explain the sacred writ: at least 'tis certain, they apply those words of the gospel to themselves, You are the light of the world.

He tells us, that the lanterns held their provincial chapter: so this may be thought by some to refer to the council of Trent. Yet I had rather understand it of some meeting of the clergy in France, or more particularly of the university of Paris; some of whose best members may be the lanterns which lighted our travellers, after they had made their application to the queen for one to conduct them to the oracle of the bottle, or rather to the knowledge of truth. Our author concludes this book with the explanation of that passage, making the priestesses commend the Pantagruelists for having imitated the philosophers in being guided by a good lantern; adding, that two things are necessary to arrive safely and pleasantly at the knowledge of God and true wisdom: first, God's gracious guidance; then, man's assistance.

The Lychnobians, who inhabit a little hamlet near the port of Lanternland, are booksellers. They live by lanterns, that is, by the learned, as the gully-gutted friars live by nuns; that is, they grow as fat by buying and selling their works, as the hungry friars do by managing the concerns of nuns, of which they are so greedy. They are studious people; that is, they often study how to get a good copy for little or nothing, contrive a taking title, &c. and are as honest men as ever sh--- in a trumpet. I believe this needs no comment.



On CHAP. XXXIV.

BEING lighted and directed by the lantern, [the learned] our travellers at last arrive at the island where was the oracle of the bottle, [truth]. Their guide desires them not to be daunted whatever they see, because fear disorders the mind, and renders us incapable of discovering truth. They pass through a large vineyard, in which are all sorts of vines, which yield leaves, flowers, and fruits, all the year round. There they eat three grapes, put vine-leaves in their shoes, and take vine-branches in their hands.

The variety of vines in this large vineyard, implies the vast field through which the learned range in the search after truth: some matters, like the leaves, are unprofitable; some, like the flowers, pleasant; and others, like the fruit, useful. But they must use even the last moderately (which is implied by the three grapes); and at the first entrance into the regions of truth, be soberly wise. The insignificant leaves must be trod under foot: for this reason they put some in their shoes; and also to shew they have master'd the rudiments of learning: unless some will say, that the leaves at their feet signify their desire of stepping forward to come to the oracle of truth. Vine-branches (which may well be supposed to have flowers as well as leaves) are held by them in their left-hand, in token of their hopes to reap the fruit of their study.



On C H A P. XXXV.

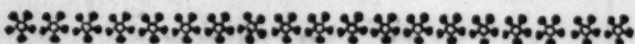
THEY go down under ground through a plaistered vault, on which is coarsely painted a dance of women and satyrs, waiting on old Silenus, who was grinning o' horseback on his ass. This shews, that we must not dwell on the surface or outside of things, but dive to their very center or bottom to come at truth. This also may refer to this work. The plaister'd vault, on which is coarsely daub'd a dance of women and satyrs, is its literal sense, smutty, drunken, lewd and satirical expressions; and our author is the Silenus, who grins and laughs at every one. He has ingeniously brought in a discourse about the antiquity of Chinon, his native town; by which he seems at the same time to ridicule the fables that are reported in many towns about their founders, whom some make as ancient as the patriarch of highest pedigree in Wales.



On C H A P. XXXVI.

OUR pilgrims, going down the tetradic stairs, find a resting-place after the first step, another resting-place after the third, another after the sixth, and a fourth resting-place after the tenth step. This implies, that the progress made at first, in the way to truth, is but small; but by degrees a greater is made, the more we get forward: so that on the second day we go twice as far as we did the first; three times.

times as far on the third ; and four times as far on the fourth ; till at last we come to our journey's end.



On C H A P. XXXVII, &c.

THE description of the temple, its gates, pavement, walls, lamps, and fountains, is a masterpiece of architecture ; by which the author shew'd, that he knew as well all the beauties of that art, as he did those of every other that deserves the application of a man of sense. If any have a mind to look for mysteries in all this, perhaps they may find many whose discovery will reward their search. As for me, as I have not had leisure to say more in less room, I will only say something of it that may give a general idea of the author's design, and so conclude.

Bacbac, which is the name of the bottle, and also that of the priestess, who ministers at the oracle, is Hebrew, and, at we have said, signifies a bottle.

Our mysterious author may perhaps be thought to have had a mind to hint, that the Hebrew original, or text of the bible, is the first spring of truth, that flows out of it into the versions, as wine pour'd out of a bottle into a glass or cup. Then, as on the portal of the temple, there was written in characters of the finest gold, 'EN 'OINΩ 'AAHΘEIA, some may think it implies, that the wine of truth is also to be found in the Greek text of the new testament, which gives the name of wine to truth : buy wine and honey without money. The two folding gates may be fancied to denote the old testament and the new, which must be opened to come to the oracle of truth. Every one will not like this manner of explaining

plaining those passages ; but all, I hope, will approve the following way of understanding the rest.

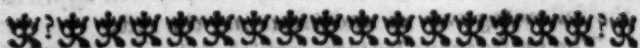
The perspicuous lantern, which lighted and guided our votaries, opens those gates ; but desires them not to take it amiss, that she does not go into the temple with them, leaving them wholly to the conduct of the priests Bacbuc : for the lantern was not allowed to go in for certain causes, rather to be conceal'd than reveal'd to mortals. However, she advised them to be resolute and secure.

This mystical reason is, that as truth is hated in this world, most of the learned, who know it, are afraid of conversing with it openly, lest this make many men their enemies, spoil their preferment, ruin them, and perhaps cost them their lives. For this reason they come to the very portal of truth's temple, and even open the gates to others ; yet do not enter within its sanctuary.

The greatest men, both of the clergy and laity in France, acted thus in the reigns of Francis I and Henry II.

But another cause of that venerable lantern's staying without the temple, was the piercing glory which flowed out of the inextinguishable lamp, which fill'd the subterranean temple with a light infinitely quicker and clearer than that of the sun. So that this extreme brightness would have utterly dim'd and eclips'd that of the lantern.

The author could never have concluded better than by saying, that when our sages shall wholly apply their minds to a diligent and studious search after truth, beseeching the hidden God to make himself known to them ; that almighty Being will do it, and impart to them also the knowledge of his creatures.



Of the Pantagruelian prognostication, and other short pieces.

OUR author, who was a learned astronomer, has chiefly ridicul'd astrologers in his prognostication. He publish'd an almanack, printed at Lyons in 1553; and perhaps this was printed with it. However, we cannot be sure of this: for it is not to be procured, no more than some of his letters; besides his sciomachy, and festivals at Rome, in cardinal du Bellay's palace at the duke of Orleans's birth. I am told, that something of the nature of these predictions has been printed here in poor Robin's almanack.* I do not wonder at it: for as there is wit and satire in this piece, even one of the most learned men in Germany has not been asham'd to borrow a great deal of it; I mean Joachim Fortius Rindelbergius, who begins a small piece of this nature, with the very beginning of the second chapter of this.

Thus he has it in Latin: Proximo anno cæci parum aut nihil videbunt, surdi malè audient, muti non loquentur. Ver erit calidum ac humidum, æstas calida & sicca, autumnus frigidus & ficcus, hyems frigida & sicca. Æstate erunt quandoque pluvix, interdum fulmina & tonitrua. Bellum erit inter aucupes & aves, inter piscatores & pisces, inter canes & lepores, inter feles & mures, inter lupos & oves, inter mona-

* The present editor hath seen several English imitations of this prognostication, that are much older than the rise of poor Robin's almanack. The Owle's almanack, Jack-dawe's prognostication, and some others in the reign of king James I, were of this kind.

chos

chos & ova. Multi interibunt pisces, boves, oves, porci, capræ, pulli, & capones; inter simias, canes, & equos, mors non tantoperè sæviet. Senectus eodem anno erit immedicabilis propter annos qui præcesserunt. Non pauci inopiâ laborabunt, &c. p. 556.

There runs a vein of protestantism through most of this work, which is undoubtedly Rabelais's, though 'tis said to be calculated by Alcofribus Nasier: for that name is only an anagram of the author's, Francois Rabelais.

The epistle, said to be written by the Limosin, partly in an affected frenchified Latin, is to ridicule that way of writing, as appears by the epigram after it.

The cream of encyclopedic questions is a trifle, which, like many other more insignificant of other great men, has been kept from oblivion meerly for the sake of its author, and added to his works, with the epistles, after his death, as appears by the title page of some some old editions of the fifth book.

The epistle to the old hag, seems to be a sharp invective against the church of Rome.

The epistle to the wise matron, seems to be an encomium on the reform'd church.



THE



THE
AUTHOR'S
PROLOGUE
TO THE
FIFTH BOOK.

INdefatigable toppers, and you thrice precious martyrs of the smock, give me leave to put a serious question to your worships, while you are idly stroking your codpieces, and I myself not much better employed : Pray, why is it that people say, that men are not such sots now-a-days, as they were in the days of yore ? Sot is an old word, that signifies a dunce, dullard, jolthead, gull, wittal, or noddy, one without guts in his brains, whose cockloft is unfurnish'd, and, in short, a fool. Now would I know, whether you would have us understand by this same saying, as indeed you logically may, that formerly men were fools, and in this generation are grown wise ? How many and what dispositions made them fools ? How many and what dispositions were wanting to make 'em wise ? Why were they fools ? How should they be wise ? Pray, how came you to know that men were formerly fools ? How did you find
that

that they are now wise? Who the devil made 'em fools? Who a God's name made 'em wise? Who d'ye think are most, those that lov'd mankind foolish, or those that love it wise? How long has it been wise? How long otherwise? Whence proceeded the foregoing folly? Whence the following wisdom? Why did the old folly end now, and no later? Why did the modern wisdom begin now, and no sooner? What were we the worse for the former folly? What the better for the succeeding wisdom? How should the ancient folly be come to nothing? How should this same new wisdom be started up and establish'd?

Now answer me, an't please you: I dare not adjure you in stronger terms, reverend sirs, lest I make your pious fatherly worships in the least uneasy. Come, pluck up a good heart; speak the truth and shame the devil, that enemy to paradise, that enemy to truth: be cheery, my lads; and if you are for me, take me off three or five bumpers to the best, while I make an halt at the first part of the sermon; then answer my question. If you are not for me, avaunt! avoid Satan! For I swear by my (1) great grandmother's placket, that if you don't help me to solve that puzzling problem, I will, nay, I already do repent having propos'd it: for still I must remain nettled and gravell'd, and the devil a bit I know how to get off. Well, what say you? I faith, I begin to smell you out. You are not yet dispos'd to give me an answer; nor I neither, by these whiskers. Yet to give some light into the business, I'll e'en tell you what had

(1) Great grandmother's placket] The original is, *mon grand hurleburle*. And lower, in ch. 15, *friar John* says, *saint Hurleburle*. The *ehrlich warlich* of the *German*, i. e. upon my honour, in good truth, may have been Rabelais's occasion to forge this burlesk oath out of the corruption of those German words, as he before had fram'd *St. Picard* from the *German bi Gott*.

been anciently foretold in the matter, by a venerable doc, who being mov'd by the spirit in a prophetic vein, wrote a book eclips'd, the prelatical bagpipe. What do you think the old fornicator saith? Hearken, you old noddies, hearken now or never.

The jubilee's year, when all, like fools were shorn,
Is about thirty [trente] supernumerary.

O want of veneration! fools they seem'd,
But, persevering, with long breves, at last
No more they shall be gaping greedy fools:
For they shall shell the shrub's delicious fruit,
Whose flow'r they in the spring so much had fear'd,

L'an jubilé que tout le monde raire
Fadas, se feit, est supernuméraire
Au dessus trente: O peu de reverence!
Fat il sembloit; mais, en perseverance
De long brevets, fat plus ne gloux fera;
Car le doux fruct de l' herbe esgoufflera,
Dont tant craignoit la fleur en prime vere.

Now you have it, what do you make on't? The seer is ancient, the style laconic, the sentences dark, like those of Scotus, (2) though they treat of matters dark enough in themselves. The best commentators on that good father take the jubilee after the thirtieth, to be the years that are included in this present age till 1550, [there being but one jubilee every fifty years.] Men shall no longer be thought fools next green pease season.

(2) The original does not say sentences of Scotus, but les sentences scotines, i. e. obscure sentences, from *scotinus*; *tenchprofus*. So in Cotgrave's dictionary, edition 1673, *scotin* is english'd by obscure, without naming Scotus; but Mr. Motteux might perhaps think the author meant those of Scotus, by *scotines*.

The author's prologue.

li

The fools, whose number, as Solomon certifies, is infinite, shall go to pot like a parcel of mad bedlamites as they are; and all manner of folly shall have an end, that being also numberless, according to Avicenna, *maniz infinita sunt species*. Folly having been driven back and hidden towards the centre, during the rigour of the winter, 'tis now to be seen on the surface, and buds out like the trees. This is as plain as a nose in a man's face: you know it by experience; you see it. And it was formerly found out by that great good man Hippocrates, Aphorism. *Vere etenim mania, &c.* The world therefore wiffying itself, (3) shall no longer dread the flower and blossoms of beans every coming spring, that is, as you may piously believe, bumper in hand, and tears in eyes, in the woful time of lent, which used to keep them company.

Whole cartloads of books, that seem'd florid, flourishing and flowry, gay and gawdy as so many butter-

(3) Shall no longer dread, &c.] Ludovicus Nonius, l. 1, c. 9, of his *De re cibaria*. Refert Simeon Sethi, (in his book *De facultate cibariorum*) illos qui diutius in locis versantur, ubi copiose fabæ proveniunt, mentis perturbationem & ingenii hebetudinem percipere, quoniam mali vapores & fere pestilentes ex his reddantur, qui quaquaversum aerem inficiunt, qui continenter illatus cerebri temperaturam subvertit. Unde non omnino explodenda videtur vulgata opinio, auram ex fabarum floribus expirantem, mente commotis perniciosam esse, quanquam etiam commodè dicemus, non ideo mentem perturbari, quod fabæ flores noxii sint, sed quod verno tempore, quando scilicet fabæ florent, juxta Hippocratem III. aph. 20, furores & morbi melancholici potissimum regnent.

From whence the proverb.

Quand les feves sont en fleur, les fous sont en vigueur,
Beans in flower, madness (or folly) in power.

flies ; but in the main were tiresome, dull, soporiferous, irksome, mischievous, crabbed, knotty, puzzling, and dark as those of whining Heraclitus, as unintelligible as the numbers of Pythagoras, that king of the bean according to l. 2, sat. 6, Horace: those books, I say, have seen their best days, and shall soon come to nothing, being deliver'd to the executing worms, and merciless petty-chandlers: such was their destiny, and to this they were predestinated.

In their stead beans in cod are started up ; that is, these merry and fructifying pantagruelian books, so much sought now-a-days, in expectation of the following jubilee's period: to the study of which writings all people have given their minds: and accordingly have gain'd the name of wise.

Now, I think, I have fairly solv'd and resolv'd your problem: then reform, and be the better for it. Hem! once or twice, like hearts of oak; stand to your pan-puddings, and take me off your bumpers, nine go-downs, and huzza! since we are like to have a good vintage, and misers hang themselves. Oh! they'll cost me an estate in hempen collars if fair weather hold. For I hereby promise to furnish them with twice as much as will do their business, on free-cost, as often as they will take the pains to dance at a rope's end, providently to save charges, to the no small disappointment of the finisher of the law.

Now my friends, that you may put in for a share of this new wisdom, and shake off the antiquated folly this very moment, scratch me out of your scrouls, and quite discard the symbol of the old philosopher with the golden thigh, by which he has forbidden you to eat beans: for you may take it for a truth, granted among all professors in the science of good eating, that he enjoin'd you not to taste of them, only with the same kind intent with the fresh water (4) physician

Amer,

(4) Fresh-water physician] Young and unexperienc'd,

Amer, late lord of Camelotiere, kinsman to the lawyer of that name, who forbad his patients the wing of the partridge, the rump of the chicken, and the neck of the pigeon, saying, *Ala mala, rumpum dubium, collum bonum*, (5) *pelle remotâ*. For the dunfical dog-leech was so selfish, as to reserve them for his own dainty chaps, and allowed his poor patients little more than the bare bones to pick, lest they should over-load their squeamish stomachs.

To the heathen philosopher succeeded a pack of capusions, monks, who forbid us the use of beans, that is, pantagruelian books. They seem to follow the example of Philoxenus and Gnatho, one of whom was a Sicilian, of fulsome memory, the ancient master builders of their monastick cram-gut voluptuousness; who, when some dainty bit was serv'd up at a feast, filthily used to spit on it, that none but their nasty selves might have the stomach to eat of it, tho' their liquorish chops watered never so much after it.

So those hideous, snotty, pthificky, eves-dropping, musty, moving forms of mortification, (6) both in publick and private, curse those dainty books, and like toads spit their venom upon them.

Now,

as we say, a fresh water sailor; or else, as du Chat observes, a physician whose prescriptions do neither good nor harm, like fresh water.

(5) *Pelle remotâ*] John de la Bruiere Champier, l. 15, c. 8, of his treatise *De re cibaria: vulgus jactat collum avium, sed præsertim gallinacei generis, bonum, cute detracta*. *Alii claritati oculorum officere crediderunt*. It is therefore true, that many people think the necks of poultry uneatable till the skin's taken off. But they don't consider, that if your nice eaters are sometimes averse to that skin, 'tis because it was not well pickt by the cook.

(6) Both in publick and private, curse, &c.] Curse and detest 'em, not in their hearts, nor when they're

Now, though we have in our mother-tongue several excellent works in verse and prose, and, heav'n be prais'd, but little left of the trash and trumpery stuff of those dunsical mumblers of Ave Mariés, and the barbarous foregoing Gothick age; I have made bold to chuse to chirrup and warble my plain ditty, or, as they say, to whistle like a goose among the swans, rather than be thought deaf among so many pretty poets and eloquent orators. And thus I am prouder of acting the clown, or any other under part, among the many ingenious actors in this noble play, than of herding among those mutes, who, like so many shadows and cyphers, only serve to fill up the house, and make up a number; gaping and yawning at the flies, and pricking up their lugs, like so many Arcadian asses, at the striking up of the musick; thus silently giving to understand, that their sopships are tickled in the right place.

Having taken this resolution, I thought it would not be amiss to move my diogenical tub, that you might not accuse me of living without example. I see a swarm of our modern poets and orators, your (7) Colinets, Marots, Herouets, Saint Gelais, Salels, Masuels,

alone in their cells, but only in the pulpit, and in certain particular company: an hypocrisy, which was very common even in St. Jerom's time, who having felt the effects of it himself, exclaims against it in the preface of his book on the chronicles: *sæpe rodentes ore canino in publico detrahunt quod legunt in angulis*. See the last chapter of *Somnium viridarii*.

(7) See du Chat's account of these authors at large in loc. I shall only acquaint the reader, that mr. Motteux by mistake calls the third of this list Drouet, instead of Herouet. Antony Herouet, surnam'd du Chat, was a Parisian, an excellent poet, and was raised to the episcopal see of Digne in Provence. Paquier, l. 7, c. 7, of his recherches, extolls this poet; and Joachim du Bellay had long before said of this deserving author,

Musels, and many more ; who having commenced masters in Apollo's academy on mount Parnassus, and drunk brimmers at the caballin fountain, among the nine merry muses, haverais'd our vulgar tongue, and made it a noble and everlasting structure. Their works are all parian marble, alabaster, porphiry, and royal cement : they treat of nothing but heroick deeds, mighty things, grave and difficult matters ; and this in a crimfon, alamode, rhetorical style. Their writings are all divine nectar, rich, racy, sparkling, delicate and luscious wine. Nor does our sex wholly engross this honour ; ladies have had their share of the glory : (8) one of them, of the royal blood of France, whom it were a prophonation but to name here, surprises the age at once by her transcendent and inventive genius in her writings, and the admirable graces of her style. Imitate those great examples, if you can ; for my part, I cannot. Every one, you know, cannot go to Corinth. When Solomon built the temple, all could not give gold by handfuls ; each offer'd (9) a shekel of gold.

Since then 'tis not in my power to improve our architecture as much as they, I am e'en resolv'd to

Seu canis heroas, seu condis ipwrixæ, verum

Nomen eroeti, fata dedere tibi.

(8) One of them of the royal blood of France] Margaret of Valois, queen of Navarre, sister to Francis the first : born at the castle of Engouleme 10 Apr. 1492, and dy'd in that of Audos in Bearn the 21 Dec. 1549. See the elogium of this princess in Brantome, and in l. 3 of the additions to Castlenau's memoirs. Of all her writings, whether in prose or verse, nothing did more honour to her pen than her heptameron, which, after several editions in the old French, was some years ago publish'd in the modern.

(9) A shekel of gold] In chap. xxx of Exodus, every person, poor or rich, is tax'd at half a shekel.

do like (10) Renault of Montauban : I'll wait on the masons, set on the pot for the masons, cook for the stone-cutters ; and since it was not my good luck to be cut out for one of them, I will live and die the admirer of their divine writings.

As for you, little envious prigs, snarling bastards, puny Zoilus's, you'll soon have rail'd your last : (11) go hang yourselves, and chuse you out some well-spread cak, under whose shade you may swing in state, to the admiration of the gaping mob ; you shall never want rope enough. While I here solemnly protest before my Helicon, in the presence of my nine mistresses the muses, that if I live yet the age of a dog, eked out out with that of (12) three crows, sound wind and limbs, like the old Hebrew captain Moses, (13) Xenophilus the musician, and (14) Demonax the philosopher, by arguments no ways impertinent, and reasons not to be disputed, I will prove, in the teeth of a parcel of brokers and retailers of ancient rhapsodies, and such mouldy trash, that our vulgar tongue is not so mean, silly, inept, poor, barren, and contemptible, as they pretend. Nor

(10) Renault de Montauban] In the last chapter of the romance of Aimon's four sons, we find Renaud, as the first act of penance for his past life, carrying hods of mortar for the building St. Peter's church at Cologne.

(11) Go hang yourselves] As did Zoilus, that implacable enemy to Homer's reputation. *Pendentem volo Zoilum videre*, says Martial.

(12) Three crows] According to Hesiod, as reported by Pliny, l. 7. c. 48, the crow or raven lives nine times the age of a man. So Rabelais took no short term.

(13) Xenophilus] Pliny, l. 7, c. 70, says, after Aristoxenus, that the musician Xenophilus liv'd 105 years. See Lucian in his discourse on long-livers.

(14) Demonax] He liv'd near 100 years, without ailing any thing in body or mind. See Lucian's discourse intitled Demonax.

ought

ought I to be afraid of I know not what botchers of old thread-bare stuff, a hundred and a hundred times clouted up, and piec'd together; wretched bunglers, that can do nothing but new-vamp old rusty saws; beggarly scavengers, that rake even the muddiest canals of antiquity for scraps and bits of Latin, as insignificant as they are often uncertain. Beseeching our grandees of Witland, that, as when formerly Apollo had distributed all the treasures of his poetical exchequer to his favourites, little hulch-back'd (15) Æsop got for himself the office of apologue-monger: in the same manner, since I do not aspire higher, they would not deny me that of (16) rhyparographer, or riff-raff follower of Pyreicus.

I dare swear they will grant me this: for they are all so kind, so good-natur'd, and so generous, that they'll ne'er boggle at so small a request. Therefore both dry and hungry souls, pot and trenchermen, fully enjoying those books, perusing, quoting them in their merry conventicles, and observing the great mysteries of which they treat, shall gain a singular profit and fame: as in the like case was done by Alexander the great, with the books of prime philosophy composed by Aristotle.

O rare! belly on belly! what swillers, what twist-ers will there be!

(15) Æsop got, &c.] This is taken out of Philostratus, l. 5, c. 5, of Apollonius's life.

(16) Puny Rhyparographer, &c.] Ryparographer, Gr. *ῥυπαρογράφος*, sordidus. Pyreicus the painter is so firnamed by Pliny, because he confin'd himself only to drawing ridiculous and grotesk pictures; in which he however excell'd in his time, as Rabelais did in his; who by his romance, for all it seems at first sight so impertinent to many people, hath acquir'd him the title of a refin'd wit, a good poet, and one of the best French writers that has ever appear'd.

Then be sure, all you that take care not to die of the pip, be sure, I say, you take my advice, and stock yourselves with good store of such books, as soon as you meet with them at the booksellers; and do not only shell those beans, but e'en swallow them down like an opiate cordial, and let them be in you; I say, let them be within you: then you shall find, my beloved, what good they do to all clever shellers of beans.

Here is a good handsome basketful of them, which I here lay before your worships: they were gathered in the very individual garden whence the former came. So I beseech you, reverend sirs, with as much respect as ever was paid by dedicating author, to accept of the gift, in hopes of somewhat better against next visit the swallows give us.



17 JY 60

THE



THE
FIFTH BOOK
OF
RABELAIS,

Treating of the
Heroic Deeds and Sayings
Of the Good
PANTAGRUEL.



CHAP. I.
How Pantagruel arriv'd at the Ringing
island, and of the noise that we heard.

Pursuing our voyage, we sail'd three days, without discovering any thing; on the fourth we made land. Our pilot told us, that it was the (1) Ringing island, and indeed we heard a kind of a confus'd and often-repeated noise, that seem'd to us

at
(10) The Ringing island] He that made the key to Rabelais asserts, England to be meant by the Ringing island;

a great distance not unlike the sound of great, middle-siz'd, and little bells rung all at once, as 'tis customary at Paris, Tours, Gergeau, Nantes, and elsewhere on high holidays; and the nearer we came to the land, the louder we heard that jangling.

Some of us doubted that it was the Dodonian kettle, or the portico called Heptaphone in Olympia, or the eternal humming of the colossus raised on Memnon's tomb in Thebes of Egypt, or the horrid din that us'd formerly to be heard about a tomb at Lipara, one of the (2) Eolian islands. But this did not square with chorography.

I don't know, said Pantagruel, but that some swarms of bees hereabouts may be taking a ramble in the air, and so the neighbourhood make this dingle dangle with pans, kettles and basons, the corybantian cymbals of Cybele, grandmother of the gods, to call them back. Let's hearken. When we were nearer, among the everlasting ringing of these indefatigable bells, we heard the singing (as we thought) of some men. For this reason, before we offer'd to land on the Ringing island, Pantagruel was of opinion that we should go in the pinnace to a small rock, near which we discover'd an hermitage, and a little garden. There we found a diminutive old hermit, whose name was Braguibus, born at (3) Glenay. He gave us a full account of all the jangling, and regal'd us after a strange sort of a fashion: four live-long days did he make us fast, assuring us, that we should not be admitted into the Ringing island otherwise, because it was then one of the four fasting, or ember weeks. As I love my belly, quoth Panurge, I by no means

but he's mistaken, since, besides several other reasons, that island had already withdrawn itself from the pope's authority, under Edward VI, when this book was writ.

(2) Eolian] See Pliny for all these particulars.

(3) Glenay] In Poitou.

under-

understand this riddle: methinks, this should rather be one of the four windy weeks; for while we fast, we are only puff'd up with wind. Pray now, good father hermit, have not you here some other pastime besides fasting? Methinks 'tis somewhat of the leanest: we might well enough be without so many palace holidays, and those fasting times of yours. In my Donatus, quoth friar John, I could find yet but three times or tenses, the preterit, the present, and the future, and therefore I make a donative of the fourth (i. e. the fast of the quatre-tems) to be kept by my footman. That time or tense, said Epistemon, is aorist, deriv'd from the preterimperfect tense of the Greeks, admitted in variable and uncertain times. (4) Patience per force, is a remedy for a mad dog. Saith the hermit, 'tis as I told you, fatal to go against this: whoever does it, is a rank heretick, and wants nothing but fire and faggot, that's certain. To deal plainly with you, my dear pater, cry'd Panurge, being at sea, I much more fear being wet, than being warm, and being drown'd, than being burnt.

Well, however, let us fast in God's name; yet I have fasted so long, that it has quite undermin'd my flesh, and I fear that at last, the bastions of this bodily fort of mine will fall to ruin. Besides, I am much more afraid of vexing you in this same trade of fasting; for the devil a bit I understand any thing in it, (5) and it becomes me very scurvily, as several people have told me, and I am apt to believe them. For my part, I don't much mind fasting: for alas! 'tis as

(4) Patience, &c.] The proverb in the original, is, patience, say the lepers. Alluding to the herb patience (*Japathum*) which those afflicted with the leprosy seek after with great eagerness to relieve them.

(5) And it becomes me very scurvily] *Ridiculus æque nullus est, quam quando esurit*, Plaut, in *Sticho*, act. 2. sce. 1.

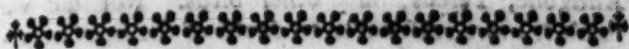
easy

easy as pissing a bed, and a trade of which any body may set up; there needs no tools. I am much more inclin'd not to fast for the future: for to do so, there's some stock requir'd, and some tools are set a work. No matter, since you are so stedfast, and have us fast, let us fast as fast as we can, and then breakfast in the name of famine. Now we are come to these esurial idle days. I vow, I had quite put them out of my head long ago. If we must fast, said Pantagruel, I see no other remedy but to get rid of it as soon as we can, as we would out of a bad way. I'll in that space of time somewhat look over my papers, and examine whether the marine study be as good as ours at land. For Plato, to describe a silly, raw, ignorant fellow, compares him to those that are bred on ship-board, as we would do one bred up in a barrel, who never saw any thing but through the bung-hole.

To tell you the short and long of the matter, our fasting was most hideous and terrible: for, the first day we fasted at (6) fisticuffs, the second at cudgels, the third at sharps, and the fourth at blood and wounds: such was the order of the (7) fairies.

(6) Fisticuffs, &c.] The meaning of all this is, that one or two days fasting may not do a man much harm, but three or four days may prejudice his health, nay, be as much as his life's worth.

(7) Fairies] Who had ordain'd the fatal (as said before) fast of the ember-weeks.



C H A P. II.

How the Ringing-island had been inhabited by the Siticines, who were become birds.

HAVING fasted as aforesaid, the hermit gave us a letter from one whom he call'd (1) Albian Camar, master Ædituus of the Ringing-island: but Parnurge greeting him, call'd him, master Antitius. He was a little queer old fellow, bald pated, with a snout whereat you might easily have lighted a card match, and a phiz as red as a cardinal's cap. He made us all very welcome, upon the hermit's recommendation, hearing that we had fasted, as I have told you.

When we had well stuff'd our puddings, he gave us an account of what was remarkable in the island; affirming, that it had been at first inhabited by the Siticines: but that, according to the course of nature, as all things, you know, are subject to change, they were become birds.

There I had a full account of all that Atteius, Capito, Pollux, Marcellus, A. Gellius, Athenæus, Suldas, Ammonius and others had writ of the Siticines; and then we thought we might as easily believe the

(1) Albian Camar] This must have been some jacobin, or at least some ecclesiastic with a black cassock under a white surplice. Albian, from albus, white; and the priests of Baal, were called in Hebrew cemarim, only because of their wearing black gowns. See the second of Kings, ch. xxiii, verse 5. See Stockius de gentiliis sacris.

transmutations of Nectymene, Progne, Itys, Alcyone, Antigone, Tereus, and other birds. Nor did we think it more reasonable to doubt of the transmogrification of the Macrobian children into swans, or that of the men of (2) Pallene in Thrace into birds, as soon as they had bath'd themselves in the Tritonic lake. After this the devil a word could we get out of him but of birds and cages.

The cages were spacious, costly, magnificent, and of an admirable architecture. The birds were large, fine, and neat accordingly; looking as like the men in my country, as one pea does like another: for they eat and drank like men, muted like men, digested like men, but stunk like devils; slept, bill'd and trod their females like men, but somewhat oftener: in short, had you seen and examin'd 'em from top to toe, you would have laid your head to a turnip, that they had been meer men. However, they were nothing less, as master Ædituus told us; assuring us at the same time, that they were neither secular nor laick: and 'truth is, the diversity of their feathers and plumes, did not a little puzzle us.

Some of them were all over as white as swans, others as black as crows, many as grey as owls, others black and white like magpies, some all red like red-birds, and others purple and white like some pigeons. He call'd the males clerghawks, monkhawks, priest-hawks, abbothawks, bishhawks, cardinhawks, and one popehawk, who is a species by himself. He call'd the females, clergkites, nunkites, priestkites, abbefskites, bishkites, cardinkites, and popekites.

However, said he, as hornets and drones will get among the bees, and there do nothing but buzz, eat, and spoil every thing; so, for these last three hundred years, a vast swarm of bigottello's flock'd I don't

(2) Pallene in Thrace, &c.] Pliny, l. 4, ch. 10, places Pallene in Macedonia.

how

how among these goodly birds every fifth full moon, and have bemuted, bewray'd, and conskited the whole island. They are so hard favour'd and monstrous, that none can abide 'em. For their wry necks make a figure like a crooked billet; their (3) paws are hairy, like those of rough-footed pigeons; their claws and pounces, belly and breech, like those of the (4) stympthalid harpies. Nor is it possible to root them out: for if you get rid of one, strait four and twenty new ones fly thither.

There had been need of another monster-hunter, such as was Hercules: for friar John had like to have run distracted about it, so much he was nettled and puzzled in the matter. As for the good Pantagruel, he was e'en serv'd as was (5) messer Priapus, contemplating the sacrifices of Ceres, for want of skin.

CHAP.

(3) Paws are hairy] Dangerous hypocrites: with Jacob's voice, but the hands of Esau.

(4) Stympthalid] See Diodorus Siculus.

(5) Messer Priapus] The gods having been invited by their good mother to a feast, repair'd to it, one and all, even the nymphs and satires, not excepting Silenus himself. Their godships, after spending part of the night in drinking pretty liberally, some fell asleep, others went to dancing and other little sports. Priapus running after the nymphs, spy'd Vesta asleep. Whether or no he knew her, or took her for somebody else, he resolv'd not to miss the opportunity. As ill-luck would have it, the moment he was going to work, Silenus's ass fell a-braying, and awak'd Vesta, who getting up in a sad fright, and the celestial gentry running in upon the noise she made, poor Priapus was discover'd; nor could he with the skirt of his robe, had it been four times as large, conceal the condition he was in. It's an idle frivolous story. Ovid, in the 6th of his fasti, tells it agreeably, as he does every thing else, and Lactantius after him, l. 1, of his divine institutions, n. 21. I have added a little to the thing, the better to explain our author's text, who has darkened the



CHAP. III.

How there is but one popehawk in the Ringing-island.

WE then ask'd master *Ædituus* why there was but one popehawk among such numbers of venerable birds, multiply'd in all their species? He answer'd, that such was the first institution and fatal destiny of the stars: that the clerghawks begot the priesthawks and monkhawks, without carnal copulation, as some (1) bees are born of a young bull: the priesthawks begat the bishawks, the bishawks the stately cardinhawks, and the stately cardinhawks, if they live long enough, at last come to be popehawk.

Of this last kind, there never is more than one at a time; as in a beehive there is but one king, and in the world but one sun.

When the popehawk dies, another arises in his stead out of the whole brood of cardinhawks; that is, as you must understand it all along, (2) without carnal

the fact exceedingly, by saying *Ceres* instead of *Cybele*, and *skin* instead of covering or lappet. I'm not to be inform'd that *Cybele* and *Ceres* have passed for one and the same deity; but people should not thus jumble and confound names in a piece of history occasionally reported. As the effect, which the sight of so many lovely females produced on *Pantagruel*, cou'd not but be very extraordinary, perhaps *Rabelais* did it on purpose to wrap it up the better.

(1) Bees] See 4th book of *Virgil's* georgicks.

(2) Without carnal, &c.] *Gens æterna*, in qua nemo nascitur, said *Pliny* formerly, l. 5, c. 17, of certain hermits call'd *effenes*, dwelling in the desarts of *Palestine*.

copulation.

copulation. So that there is in that species an individual unity, with a perpetuity of succession, neither more or less than in the Arabian phoenix.

'Tis true, that about (3) two thousand seven hundred and sixty moons ago, two popehawks were seen upon the face of the earth: but then you never saw in your lives such a woful rout and hurly-burly as was all over this island. For all these same birds did so peck, clapperclaw, and maul one another all that time, that there was the devil and all to do, and the island was in a fair way of being left without inhabitants. Some stood up for this popehawk, some for t'other. Some, struck with a dumbness, were as mute as so many fishes; the devil a note was to be got out of them: part of the merry bells here were as silent as if they had lost their tongues, I mean their clappers.

During these troublesome times, they call'd to their assistance the emperors, kings, dukes, earls, barons, and commonwealths of the world that live on t'other side the water; nor was this schism and sedition at an end, till one of them died, and the plurality was reduced to a (4) unity.

We then ask'd, what mov'd those birds to be thus continually chanting and singing? He answer'd, that it was the bells that hang'd on the tops of their cages. Then he said to us, Will you have me make these

(3) Two thousand, &c.] At twelve moons a year, (Rabelais, as he insinuates in the preface of this book, composing it about the year 1550,) the 2760 moons he speaks of, i. e. 230 years, point out the year 1380, the time of the great schism, which was caused on one hand by Urban VI sitting at Rome, and on the other hand, the pretended Clement VII, sitting at Avignon.

(4) Unity] At the council of Constance, where cardinal Otho, of the family of Colonna, was made pope by the name of Martin V.

monk-

monkhawks, whom you see (5) bardocucullated with a bag, such as you use to strain Hippocras wine thro', sing like any wood-larks? Pray do, said we. He then gave half a dozen pulls to a little rope, which caus'd a diminutive bell to give so many ting-tangs; and presently a parcel of monkhawks ran to him, as if the devil had drove 'em, and fell a singing like mad.

Pray, master, cry'd Panurge, if I also ring this bell, could I make those other birds yonder, with red-herring colour'd feathers, sing? Ay, marry would you, return'd *Ædituus*. With this Panurge hang'd himself (by the hands, I mean) at the bell-rope's end, and no sooner made it speak, but those smoak'd birds hy'd them thither, and began to lift up their voices, and make a sort of untowardly hoarse noise, which I grudge to call singing. *Ædituus* indeed told us, that that they fed on nothing but fish, like the herns and cormorants of the world, and that they were a (6) fifth kind of cucullati newly stamp'd.

He added, that he had been told by Robert Val-bringue, (7) who lately pass'd that way in his return from Africa, that a sixth kind was to fly hither out of hand; which he called capushawks, more grum, vinegar-fac'd, brainsick, froward, and loathsome, than any kind whatsoever in the whole island. Africa, said Pantagruel, still uses to produce some new and monstrous thing.

(5) Bardocucullated] The benedictines, or rather bernardines, whose cowl looks like the bardocucullus (or hood) of the antient inhabitants of Saintonge, Langres, and some other Gauls. See Fauchet ant. gaul. l. 1, ch. 5.

(6) Fifth kind] The minims, instituted by Francis de Paula, about the middle of the 15th century, long after the establishment of the four orders of mendicants.

(7) A gentleman of Picardy] In 1540 he made a voyage to Canada, &c.

CHAP.



CHAP. IV.

How the birds of the Ringing-island were
all passengers.

SINCE you have told us, said Pantagruel, how the popehawk is begot by the cardinhawks, the cardinhawks by the bishnhawks, and the bishnhawks by the priesthawks, and the priesthawks by the clerg-hawks, I would gladly know whence you have these same clerghawks. They are all passengers, or travelling birds, return'd *Ædituus*, and come hither from (1) t'other world; part out of a vast country, call'd Want-o-bread, the rest out of another toward the west, which they stile, Too-many-of-'em. From these two countries flock hither, every year, whole legions of these clerghawks, leaving their fathers, mothers, friends and relations.

This happens when there are too many children, whether male or female, in some good family of the latter country; insomuch that the house would come to nothing, if the paternal estate were shar'd among them all; (as reason requires, nature directs, and God commands.) For this cause parents used to rid themselves of that inconveniency, by packing off the younger fry, and forcing them to seek their fortune in this isle Boffart, (or humpy island). I suppose he means l'isle Bouchart, near Chinon, cry'd Panurge. No, reply'd t'other, I mean Boffart (crooked) for there is not one in ten among them, but is either crooked, crippled, blinking, limping, ill-favour'd, deform'd, or an unprofitable load to the earth.

(1) Monks are said to be civilly dead, to this world.

'Twas

'Twas quite otherwise among the heathens, said Pantagruel, when they us'd to receive a maiden among the number of vestals: for Leo Antistius affirms, that it was absolutely forbidden to admit a virgin into that order, if she had any vice in her soul, or defect in her body, tho' it were but the smallest spot on any part of it. I can hardly believe, continued *Æditurs*, that their dams on t'other side the water go nine months with them; for they cannot endure them nine years, nay, scarce seven, sometimes in the house: but by putting only a shirt over the other clothes of the young urchins, and lopping off I don't well know how many hairs from their crowns, mumbling certain apostrophis'd and expiatory words, they visibly, openly, and plainly, by a pythagorical metempsychosis, without the least hurt, transmogrify them into such birds as you now see; much after the fashion of the Egyptian heathens, who us'd to constitute their infacs, by shaving them, and making them put on certain linostoles, or surplices. However, I don't know, my good friends, but that these shethings, whether clergkites, monkites, and abbesskites, instead of singing pleasant motets and (2) charisteres, such as us'd to be sung to Oromasis by Zoroaster's institution, may be bellowing out such cata-

(2) Charisteres] *Χαριστήριον ὕμνος*, hymni quibus gratiæ aguntur. Arimanian, a little lower, is inexcusably wrong as an adjective. It is in Plutarch a substantive, viz. *Ἀριμανιόν*, meaning the daemon Arimanius. To translate it Arimanian, is as if one translated *Δημητρίον*, Demetrian. As for catarates and scythropes, the author doubtless meant to oppose scythropes to pleasant, and catarates to charisteres. He's in the right as to *σχυθρων*, which means sad, melancholy. As for catarates and charisteres, the former are motets to curse our ill-wishers, the latter to bless our benefactors: only, by the way, *καταρατός* signifies cursed, not cursing.

rates and scythrops, (curs'd, lamentable, and wretched imprecations) as were usually offer'd to the Arimanian daemon; being thus in continual (3) devotion for their kind friends and relations, that transform'd them into birds, whether when they were maids, or thornbacks, in their prime, or at their last prayers.

But the greatest number of our birds came out of Want-o-bread, which, though a barren country, where the days are of a most tedious lingering length, overstocks this whole island with the lower class of birds. For hither fly the (4) asaphis that inhabit that land, either when they are in danger of passing their time scurvily for want of belly-timber, being unable, or, what's more likely, unwilling, to take heart of grace, and follow some honest lawful calling, or too proud-hearted and lazy to go to service in some sober family. The same is done by your frantic inamorados, who, when cross'd in their wild desires, grow stark-staring mad, and chuse this life suggested to them by their (5) despair [too cowardly to make them swing, like their

(3) Mr. Motteux is vastly mistaken here to say, in continual devotion for their friends. Rabelais means just the contrary: *font continuelle dévotions de leurs parens & amis*, i. e. they (the cloister'd people) are continually devoting or cursing their friends, who put them there. What says Merlin Coccaie? *Est monachæ, quando moritur, maladiare parentes.*

(4) It should be spelt asapheis; it means obscure, little known. Such are the Utopians, Amaurotes, &c. Rabelais pronounced, like the modern Greeks, the ei as an i simple.

(5) The words between the crotchets [], are not in du Chat. He only quotes, at the word despair, these verses of Jovian Pontanus taking leave of his mistress Fannia:

Ah valeant veneres, valeant mala gaudia amoris!

Castæ placent, luxus desidiöse vale!

Jam mihi Francisci tunicam chordamque parate,

Jam teneant nudos linea vincla pedes.

brother

brother Iphis of doleful memory.] There is another sort, that is, your goal birds, who having done some rogues trick, or other heinous villany, and being fought up and down to be trufs'd up, and made to ride the two or three-legg'd mare that groans for them, warily scour off, and come here to save their bacon : because all these sorts of birds are here provided for, and grow in an instant as fat as hogs, though they came as lean as rakes : for having the benefit of the clergy, they are as safe as thieves in a mill within this sanctuary.

But, ask'd Pantagruel, do these birds never return to the world where they were hatch'd ? Some do, answer'd Edivuus ; formerly some few, but very late and very unwillingly : however, since some certain eclipses, by the vertue of the celestial constellations, a great crowd of them fled back to the world. Nor do we fret or vex ourselves a jot about it : for those that stay, wisely sing, the fewer the better cheer ; and all those that fly away first, cast off their feathers here among these (6) nettles and briars.

Accordingly we found some thrown by there ; and as we looked up and down, we chanc'd to light on what some people will hardly thank us for having discover'd ; and thereby hangs a tale.

(6) How many monks at that time did not cast away their habit,

CHAP



CHAP. V.

Of the dumb knighthawks of the Ring-
ing-island.

THESE words were scarce out of his mouth, when some five and twenty or thirty birds flew towards us : they were of a hue and feather like which we had not yet seen any thing in the whole island. Their plumes were as changeable as the skin of the camelion, and the flower of tripolion, or (1) tén-crion. They had all under the left wing a mark, like two diameters dividing a circle into equal parts, or, if you had rather have it so, like a perpendicular line falling on a right line. The marks which each of them bore, were much of the same shape, but of different colours ; for some were white, others (2) green, some red, others purple, and some blue. Who are those, ask'd Panurge, and how do you call them ? They are mongrels, quoth *Ædituus*.

We call them knighthawks, and they have a great number of rich (3) commanderies, (fat livings) in your world. Good your worship, said I, make them give us a song, an't please you, that we may know how they sing. They scorn your words, cry'd *Ædi-*

(1) Read *teucrion*, according to *Dioscorides*, l. 3, c. 95. *Pliny*, l. 21, ch. 7, speaking of the *polium*, which some, says he, call *teuthrion*, among other wonderful things which he relates of this herb, affirms the flower of it to be white in the morning, red at noon, and blewish in the evening.

(2) The knights of *St. Lazare*, who wore a green cross.

(3) *Rabelais* banteringly calls 'em *gourmanderies*.

tuus, they are none of your singing birds ; but, to make amends, they feed as much as the best two of them all. Pray, where are their hens ? where are their females ? said I. They have none, answer'd *Ædituus*. How comes it to pass then, ask'd Panurge, that they are thus bescabb'd, bescurf'd, all embroider'd o'er the phiz with carbuncles, pushes, and pock-royals, some of which undermine the handles of their faces. This same fashionable and illustrious disease, quoth *Ædituus*, is common among that kind of birds, because they are pretty apt to be tost on the salt deep.

He then acquainted us with the occasion of their coming. This next to us, said he, looks so wistfully upon you, to see whether he may not find among your company a stately gawdy kind of huge dreadful birds of prey, which yet are so untoward, that they never could be brought to the lure, nor to perch on the (4) glove. They tell us that there are such in your world, and that some of them have goodly garters below the knee, with an inscription about them, which condemns him (*qui mal y pense*) who shall think ill of it, to be bewray'd and conskited. Others are said to wear the (5) devil in a string before their paunches ; and others (6) a ram's skin. All that's true enough, good master *Ædituus*, quoth Panurge ; but we have not the honour to be acquainted with their knightships.

Come on, cry'd *Ædituus* in a merry mood, we have had chat enough o' conscience ! let's e'en go drink.---And eat, quoth Panurge. Eat, reply'd *Ædituus*, and drink bravely, old boy ; twist like plough-jobbers, and swill like tinkers ; pull away and

(4) The glove] Of the great falconer the pope.

(5) The devil, &c.] Order of St. Michael.

(6) Ram's skin] Order of the golden fleece.

save

save tide : for nothing is so dear and precious as time, therefore we'll be sure to put it to a good use.

He would fain have carried us first to bathe in the bagnio's of the cardinhawks, which are goodly delicious places, and have us lick'd over with precious ointments by the alyptes, alias rubbers, as soon as we should come out of the bath. But Pantagruel told him, that he could drink but too much without that. He then led us into a spacious delicate refectuary, or fratric-room, and told us : Braguibus, the hermit, made you fast four days together ; now, contrariwise, I'll make you eat and drink of the best (7) four days through stich, before you budge from this place. But hark-ye-me, cry'd Panurge, may'nt we take a nap in the mean time ? Ay, ay, answer'd Ædituus, that's as you shall think good ; for he that sleeps, drinks. Good Lord ! how we liv'd ! what good bub ! what dainty cheer ! O what an honest cod was this same Ædituus !

CHAP. VI.

How the birds are cramm'd in the Ring-
ing-island.

Pantagruel looked I don't know howish, and seem'd not very well pleas'd with the four days junketting which Ædituus enjoin'd us. Ædituus, who soon found it out, said to him, You know, sir,

(7) Four days] The author seems here to have an eye to what's practis'd even now in the trinity hospital at Rome. Such pilgrims as come thither from any place in Italy, are lodged and fed for three days : but the ultramontains are entertain'd a day more.

that seven days before winter, and (1) seven days after, there is no storm at sea: for then the elements are still, out of respect for the halcyons, or king fishers, birds sacred to Thetis, which then lay their eggs, and hatch their young near the shore. Now here the sea makes itself amends for this long calm; and whenever any foreigners come hither, it grows boisterous and stormy for four days together. We can give no other reason for it, but that it is a piece of its civility, that those who come among us may stay whether they will or no, and be copiously feasted all the while with the incomes of the ringing. Therefore pray don't think your time lost; for, willing, nilling, you'll be forc'd to stay; unless you are resolved to encounter Juno, Neptune, Doris, Æolus, and his fluster-blusters; and, in short, all the pack of ill-natur'd left-handed godlings and vejoves. Do but resolve to be cheery, and fall to briskly.

After we had pretty well staid our stomachs with some tight snatches, friar John said to Ædituus; For ought I see, you have none but a parcel of birds and cages in this island of yours, and the devil-a-bit of one of them all that sets his hand to the plough, or tills the land, whose fat he devours: their whole business is to be frolick, to chirp it, to whistle it, to warble it; tossing it, and roaring it merrily night and day: pray then, if I may be so bold, whence comes this plenty and overflowing of all dainty bits and good things, which we see among you? From all the other world, return'd Ædituus, if you except some part of the northern regions, who of late years have stirr'd up the (2) jakes. Mum! they may chance e'er long to rue the day they did so; their cows shall

(1) Seven days after] See Pliny, l. 10, ch. 12, and Plutarch, in the treatise where he examines who is wisest.

(2) Jakes] *Movere camerinam*. See Cambridge dictionary,

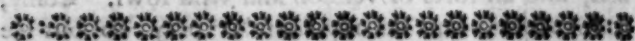
have porridge, and their dogs oats; there will be work made among them, that there will: come, a fig for't, let's drink. -----But pray what countrymen are you? Tourain is our country, answer'd Panurge. Cod so, cry'd *Ædituus*, you were not then hatch'd of an ill bird, I'll say that for you, since the blessed Tourain is your mother: for from thence there comes hither every year such a vast store of good things, that we were told by some folks of the place that happened to touch at this island, that your duke of Tourain's income will not afford him to eat his belly full of beans and bacon [a good dish spoil'd between *Moses* and *Pythagoras*] because his predecessors have been more than liberal to these most holy birds of ours, that we might here munch it, twist it, cram it, gorge it, crawl it, riot it, junket it, and tickle it off; stuffing our puddings with dainty pheasants, partridges, pullets with eggs, fat capons of Loudunois, and all sorts of venison and wild fowl. Come, box it about, tope on my friends: pray do but see yon jolly birds that are perched together, how fat, how plump, and in good case they look, with the income that Tourain yields us! And in faith they sing rarely for their good founders, that's the truth on't. You never saw any Arcadian birds mumble more fairly than they do over a dish, when they see these two gilt (3) batons, or when I ring for them those great bells that you see above their cages. Drink on, sirs, whip it away: verily, friends, 'tis very fine drinking to day, and so 'tis every day o' the week; then drink on, tofs it about, here's to you with all my soul; you are most heartily welcome: never spare it, I pray you; fear not we should ever want good bub, and belly-timber; for, look here, though the sky were of brass, and the earth of iron, we should not want wherewithal to stuff the gut, though they were

(3) Batons] Feste a bastons, a solemn festival.

to continue so seven or eight years longer than the famine in Egypt. Let us then, with brotherly love and charity, refresh ourselves here with the creature.

Woons man, cry'd Panurge, what a rare time you have on't in this world! Pshaw, return'd *Ædituus*, this is nothing to what we shall have in t'other: the Elysian fields will be the least that will fall to our lot. Come, in the mean time let's drink here; come, here's to thee, old fuddlecap.

Your first sticines, said I, were superlatively wise, in devising thus a means for you to compass whatever all men naturally covet so much; and so few, or (to speak more properly) none can enjoy together: I mean, a paradise in this life, and another in the next. Sure you were born wrapt in your mother's smickets! O happy creatures! O more than men! Would I had the luck to fare like you!



CHAP. VII.

How Panurge related to master *Ædituus* the fable of the horse and the ass.

WHEN we had cram'd and cram'd again, *Ædituus* took us into a chamber that was well furnish'd, hung with tapestry, and finely gilt. Thither he caused to be brought store of mirabolans, cassou, green ginger preserv'd, with plenty of hypocras, and delicious wine. With those antidotes, that were like a sweeter Lethe, he invited us to forget the hardships of our voyage; and at the same time he sent plenty of provisions on board our ship that rid in the harbour. After this, we e'en jogg'd to bed for that night; but the devil a bit poor pilgarlick could sleep

sleep one wink : the everlasting jingle jangle of the bells kept me awake whether I would or no.

About midnight *Ædituus* came to wake us, that we might drink. He himself shew'd us the way, saying ; You men of t'other world say that ignorance is the mother of all evil, and so far you are right : yet for all that, you don't take the least care to get rid of it, but still plod on, and live in it, with it, and by it ; for which cause a plaguy deal of mischief lights on you every day, and you are right enough serv'd : you are perpetually ailing somewhat, making a moan, and never right. 'Tis what I was ruminating upon just now. And, indeed, ignorance keeps you here fasten'd in bed, just as that bully-rock Mars was detained by Vulcan's art : for all the while you don't mind that you ought to spare some of your rest, and be as lavish as you can of the goods of this famous island. Come, come, you shou'd have eaten three breakfasts already ; and take this from me for a certain truth, That if you wou'd consume the mouth-ammunition of this island, you must rise betimes ; eat them, they multiply ; spare them, they diminish.

For example : mow a field in due season, and the grafs will grow thicker and better ; don't mow it, and in a short time 'twill be floor'd with moss. Let's drink, and drink again, my friends ; come, let's all carouse it. (1) The leanest of our birds are now singing to us all ; we'll drink to them, if you please. Let's take off (2) one, two, three, nine bumpers. Non zelus, sed charitas.

(1) The leanest, &c.] The mendicant friars, who sing their matins at midnight.

(2) One, two, &c.] Referring to the number of the graces and muses. Aut ter bibendum aut novies : a proverb of the ancients, who, in point of drinking, were nothing to compare with this *Ædituus*, who here unites all the lessons of the different sorts of claustral matins.

X When day, peeping in the east, made the sky turn from black to red, (3) like a boiling lobster, he wak'd us again to take a dish of (4) monastical brew-ess. From that time we made but one meal, that only lasted the whole day: so that I cannot well tell how I may call it, whether dinner, supper, nunchion, or after-supper; only to get a stomach, we took a turn or two in the island, to see and hear the blessed singing birds.

At night Panurge said to Ædituus, Give me leave, sweet sir, to tell you a merry story of something that happened some three and twenty moons ago, in the country of Chastelleraud.

(5) One day in April, a certain gentleman's groom, Roger by name, was walking his master's horses in some fallow ground: there 'twas his good fortune to find a pretty shepherdess, feeding her bleating sheep and harmless lambkins, on the brow of a neighbouring mountain, in the shade of an adjacent grove: near her, some frisking kids tripp'd it o'er a green carpet of nature's own spreading; and, to compleat the landskip, there stood an ass. Roger, who was a wag, had a dish of chat with her, and after some if's and and's, but's, hem's, and heigh's on her side, got

(3) Like a lobster] This is not in the original. 'Tis, I believe, wholly of English growth. See Hud.

(4) Monastical brewess] Soupe de prime. So call'd from its being eaten at the hour of prime, which is the first of the canonical hours: Rabelais boasts much of these soupes, and almost always calls 'em fat soupes de prime, because it is the first boiling, and very top of the porridge pot. The others, call'd by him greyhound soupes, l. 3, c. 4, are less strong and succulent, by having more water pour'd in.

(5) One day in April] April is an amorous month. And the country of Chatelleraud abounds with these Arcadian nightingales (asses).

her

her in the mind to get up behind him, to go and see his stable, and there take a bit by the bye in a civil way. While they were holding a parley, the horse, directing his discourse to the ass, (for all brute beasts spoke that year in divers places,) whisper'd these words in his ear: Poor ass, how I pity thee! thou slavest like any hack, I read it on thy crupper: thou dost well, however, since God has created thee to serve mankind; thou art a very honest ass: but not to be better rubb'd down, curricomb'd, trap'd, and fed, than thou art, seems to me indeed to be too hard a lot. Alas! thou art all (6) rough-coated, in ill plight; jaded, founder'd, crest-fallen, and drooping, like a mooting duck, and feedest here on nothing but coarse grass, or briars and thistles: therefore do but pace it along with me, and thou shalt see how we noble steeds, made by nature for war, are treated. Come, thou'lt lose nothing by coming; I'll get thee a taste of my fare. I'troth, sir, I can but love you and thank you, return'd the ass; I'll wait on you, good mr. steed. Methinks, gaffer ass, you might as well have said, sir grandpaw steed. O! cry mercy, good sir grandpaw, return'd the ass; we country clowns are somewhat gross, and apt to knock words out of joint. However, an't please you, I'll come after your worship at some distance, lest for taking this run, my side should chance to be fir'd and curried with a vengeance, as 'tis but too often, the more's my sorrow.

The shepherdess being got behind Roger, the ass followed, fully resolv'd to bait like a prince with Roger's steed: but when they got to the stable, the groom, who spy'd the grave animal, order'd one of

(6) Rough-coated] It is lanterné in Rabelais, and means, thy whole body is transparent as a lantern, and the skin of thy sides depilated, i. e. as free from hair as the smoothest parchment.

his underlings to welcome him with a pitchfork, and curricomb him with a cudgel. The afs, who heard this, recommended himself mentally to the god (7) Neptune, and was packing off, thinking, and syllogising within himself thus: Had not I been an afs, I had not come here among great lords, when I must needs be sensible that I was only made for the use of the small vulgar. Æsop had given me a fair warning of this in one of his fables. Well, I must e'en scamper, (8) or take what follows. With this he fell a trotting, and wincing, and yerking, and calcitrating, alias kicking, and farting, and funking, and curvetting, and bounding, and springing, and galloping full drive, as if the devil had been come for him in propria persona.

The shepherdes, who saw her afs scour off, told Roger that 'twas her cattle, and desir'd he might be kindly us'd, or else she would not stir her foot over the threshold. Friend Roger no sooner knew this, but he order'd him to be fetch'd in, and that my master's horses should rather chop straw for a week together, than my mistress's beast should want his belly-full of corn.

The most difficult point was to get him back; for in vain the youngsters complimented and coax'd him to come. I dare not, said the afs, I am bashful. And the more they strove by fair means to bring him with them, the more the stubborn thing was untoward, and flew out at heels; insomuch that they might have been there to this hour, had not his mi-

(7) Neptune] The afs saw the pitchfork held up to him. In this danger he addresses his prayer to Neptune, whose trident is a kind of fork.

(8) Or take, &c.] It is in the original, I must e'en scamper as quick as a bundle of 'sparagus is in boiling: a proverbial expression often used by the emperor Augustus. See it both in Latin and Greek among the adagia in most school books.

strels

strefs advis'd them to toss 'oats in a sieve, or in a blanket, and call him; which was done, and made him wheel about, and say, Oats by mackins! oats shall go to pot. (9) Adveniat; oats will do, there's evidence in the case: but none of the rubbing down, none of the firkng. Thus melodiously singing (for, as you know, that Arcadian bird's note is very harmonious) he came to the young gentleman of the horse, alias black garb, who brought him into the stable.

When he was there, they plac'd him next to the great horse, his friend, rubb'd him down, curricomb'd him, laid clean straw under him up to the chin, and there he lay at rack and manger; the first stuff'd with sweet hay, the latter with oats; which when the horses valet-de-chambre sisted, he clapp'd down his lugs, to tell them by signs that he could eat it but too well without sisting, and that he did not deserve so great an honour.

When they had well fed, quoth the horse to the afs; Well, poor afs, how is it with thee now? How dost thou like this fare? Thou wert so nice at first, a body had much ado to get thee hither. By the fig, answer'd the afs, which one of our ancestors eating, Philemon died laughing, this is all sheer ambrosia, good fir grandpaw: but what would you have an afs say? Methinks all this is yet but half cheer. Don't your worships here now and then use to take a leap? What leaping dost thou mean, ask'd the horse? the devil leap thee; dost thou take me for an afs? I' troth, fir grandpaw, quoth the afs, I am somewhat a block-head, you know, and can't for the heart's blood of me learn so fast the court way of speaking of you gentlemen horses: I mean, don't you stallionize it sometimes here among your mettled fillies? Tush,

(9) Adveniat] The pun is upon the word avoine, oats, and adveniat, let 'em come.

✓ whisper'd the horse, speak lower : for by Bucephalus, if the grooms but hear thee, they'll maul and be-lamb thee thrice and threefold ; so that thou'lt have but little stomach to a leaping bout. Cod so, man, we dare not so much as grow stiff at the tip of the lowermost snout, though 'twere but to leak or so, for fear of being jirk'd and paid out of our lechery. As for any thing else, we are as happy as our master, and perhaps more. By this packsaddle, my old acquaintance, quoth the ass, I have done with you ; a fart for thy litter and hay, and a fart for thy oats : give me the thistles of our fields, since there we leap when we list ; eat less, and leap more, I say ; 'tis meat, drink and cloth to us. Ah ! friend grandpaw, it ✓ would do thy heart good to see us at a fair, when we hold our provincial chapter ! Oh ! how we leap it, while our mistresses are selling their goslings and other poultry ! With this they parted. Dixi : I have done.

Panurge then held his peace. Pantagruel would have had him to have gone on to the end of the chapter : but Ædituus said, A word to the wise is enough ; I can pick out the meaning of that fable, and know who is that ass, and who the horse ; but you are a bashful youth, I perceive. — Well, know that there's nothing for you here ; scatter no words. Yet, return'd Panurge, I saw but e'en now a pretty kind of a cooing abbeykite as white as a dove, and her I had rather ride than lead. May I never stir, if she is not a dainty bit, and very well worth a sin or two. Heaven forgive me ! I meant no more harm in it than you ; may the harm I meant in it befall me presently.

C H A P.

C H A P. VIII.

How with much ado we got a sight of the popehawk.

OUR junketting and banquetting held on at the same rate the third day, as the two former. Pantagruel then earnestly desir'd to see the popehawk: but Ædituus told him, it was not such an easy matter to get a sight of him. How, ask'd Pantagruel; has he (1) Plato's helmet on his crown, Gyges's ring on his pounces, or a cameleon on his breast, to make him invisible when he pleases? No, sir, return'd Ædituus; but he is naturally of pretty difficult access: however, I'll see and take care that you may see him, if possible. With this he left us piddling: then within a quarter of an hour came back, and told us the popehawk is now to be seen: so he led us, without the least noise, directly to the cage wherein he sat, drooping with his feathers staring about him, attended by a brace of little cardinhawks, and six lusty fusty bishhawks.

Panurge star'd at him like a dead pig, examining exactly his figure, size and motions. Then with a loud voice he said, A curse light on the hatcher of the ill bird; o'my word this is a filthy whoophooper. Hush, speak softly, said Ædituus: by G--- he has a pair of ears, as formerly Michael de Matiscome remark'd. What then, return'd Panurge, so hath a whoopcat,

(1) Plato's helmet] Plato, l. x of his republic, uses indeed this proverb. But it should be Pluto's helmet. See Erasmus's adages at the words orci galea.

Whist, said *Ædituus*, if he but hear you speak such another blasphemous word, you had as good be damn'd: do you see that (2) *bafon* yonder in his cage? Out of it shall fall thunderbolts and lightnings, storms, bulls, and the devil and all, that will sink you down to *Peg Trantum's*, an hundred fathom under ground. 'Twere better to drink and be merry, quoth friar John.

Panurge was still feeding his eyes with the sight of the popehawk, and his attendants, when somewhere under his cage he perceiv'd a madgehowlet. With this he cry'd out, By the devil's maker, master, there's roguery in the case; they put tricks upon travellers here more than any where else, and would make us believe that a t---d's a sugar-loaf. What damn'd cozening, gulling, and cony-catching have we here! Do you see this madgehowlet? By *Minerva*, we are all beshit. *Odsoons*, said *Ædituus*, speak softly, I tell you: 'tis no madgehowlet, no she-thing, on my honest word; but a male, and a noble bird.

May we not hear the popehawk sing, ask'd *Pantagruel*? I dare not promise that, return'd *Ædituus*; for he only sings and eats at his own (3) hours. So don't I, quoth Panurge; poor pilgarlic is fain to make every body's time his own: come then, let us go drink if you will. Now this is something like a tansy, said *Ædituus*; you begin to talk somewhat like: still (4) speak in that fashion, and I'll secure you from being thought an heretic. Come on, I am of your mind.

(2) *Bafon*] A bell which is rung when any one is excommunicated.

(3) Hours] On the most solemn days in the year.

(4) Still speak, &c.] That is, speak of drinking and guttling as much as you will, and practise both to the full in a country where there's the inquisition; but speak not a word of religion, or the pope's authority.

As

As we went back to have t'other fuddling-bout, we spy'd an old (5) green-headed bishhawk, who sat moping with his mate and three jolly bittorn attendants, all snoring under an arbour. Near the old cuff stood a buxom abbesskite, that sung like any linnet; and we were so mightily tickled with her singing, that I vow and swear we could have wish'd all our members but one turn'd into ears, to have had more of the melody. Quoth Panurge, This pretty cherubin of cherubins is here breaking her head with chanting to this huge, fat, ugly face, who lies grunting all the while like a hog as he is. I'll make him change his note presently, in the devil's name. With this he rang a bell that hung over the bishhawk's head; but tho' he rang and rang again, the devil a bit bishhawk would hear; the louder the sound, the louder his snoring. There was no making him sing. By G--- quoth Panurge, you old buzzard, if you won't sing by fair means, you shall by foul. Having said this, he took up one of St. Stephen's loaves, alias a stone, and was going to hit him with it about the middle. But Ædituus cry'd to him, Hold, hold, honest friend! strike, wound, poison, kill and murder all the kings and princes in the world, by treachery, or how thou wilt; and as soon as thou wouldst, unneettle the angels from their cockloft; popehawk will pardon thee all this: but never be so mad as to meddle with these (6) sacred birds, as much as thou lov'st

(5) Green-headed bishhawk] Their arms are surmounted with a green hat, as a token of their being in hopes to be one day made cardinals.

(6) These sacred birds] Claude de Seiffel. fol. 111, of his translation of that part of Diodorus Siculus, which touches upon Alexander's successors, relates of the Pithecusæ, three towns so call'd in upper Libya, that the inhabitants of those three towns held parrots in the highest veneration, accounting 'em gods, and punishing with death

lov'st the profit, welfare, and life, not only of thyself, and thy friends and relations alive or dead, but also of those that may be born hereafter to the thousandth generation : for so long thou wouldst entail misery upon them. Do but look upon that basin. Catso, let us rather drink then, quoth Panurge. He that spoke last, spoke well, mr. Antitus, quoth friar John : while we are looking on these devilish birds, we do nothing but blaspheme ; and while we are taking a cup, we do nothing but praise God. Come on then, let's go drink ; how well that word sounds !

The third day (after we had drank, as you must understand) (7) *Ædituus* dismiss'd us. We made him a present of a pretty little Perguois knife, which he took more kindly than Artaxerxes did the cup of cold water that was given him by a clown. He most courteously thank'd us, and sent all sorts of provisions aboard our ships, wish'd us a prosperous voyage, and success in our undertakings, and made us promise

death any that were so inhuman and sacrilegious as to kill one of those creatures. But poor Seissel was miserably mistaken, doubtless by following the old Latin translator, who took Πίθηκοι for Ψίλλατοι; this last, indeed, signifying parrots or jays ; but not the first, which means an ape or monkey. Thus *Pitheculæ* signifies ape-town, or monkey-town, not parrot-town, or jay-town. Now, Rabelais, 'tis more than probable, had read this passage of Diodorus Siculus, either in Seissel's translation, printed in 1530, or else in the old Latin translation, and perhaps, not caring to give himself the trouble to consult the Greek original, he might here allude to this pretended piece of history, the truth whereof appears quite otherwise in the Greek of Diodorus Siculus, l. 20, p. 763, of Wechel's edition.

(7) *Ædituus* dismiss'd us] The custom is to treat and entertain pilgrims, in the hospitals of Italy, for three days, but no longer ; they must then depart.

and:

and swear by (8) Jupiter of stone to come back by his territories. Finally he said to us, Friends, pray note, that there many more (9) stones in the world than men; take care you don't forget it.



CHAP. IX.

How we arriv'd at the island of tools.

HAVING well ballasted the holds of our human vessels, we weigh'd anchor, hois'd up sail, stow'd the boats, set the land, and stood for the offing with a fair loom gale, and for more haste unparrell'd the mizzen-yard, and lanch'd it and the sail over the lee-quarter, and fitted gyves to keep it steady, and boom'd it out: so in three days we made the island of tools, that is altogether uninhabited. We saw there a great number of trees which bore mattocks, pick-axes, crows, weeding-hooks, scythes, sickles, spades, trowels, hatchets, hedging-bills, saws, adzes, bills, axes, sheers, pincers, bolts, piercers, augers and wimbles.

Others bore dags, daggers, (1) poniards, bayonets,

(8) Jupiter of stone] The pope; inasmuch as by his thunder he makes himself be fear'd by the present Romans, as much as Jupiter Lapis was by the old ones.

(9) More stones, &c.] Mens stones: here we have a priest advancing, that it is to be less than men to endure for so long a time together the tyranny and vices of the monks and clergy.

(1) Poniards] Sangdedez in the original: a short sword, which at Venice, where the nobles wear it, is call'd in the Venetian language (or rather dialect) cinque dea, by way of joke, as if it was but of the length of five fingers.

square-

square bladed tucks, stilettoes, poinadoes, skenes, pen-nives, puncheons, bodkins, swords, rapiers, backswords, cutlasses, scymetars, hangers, falchions, glaives, raillons, whittles and whinyards.

Whoever would have any of these, needed but to shake the tree, and immediately they dropp'd down as thick as hops, like so many ripe plumbs; nay, what's more, they fell on a kind of grass call'd scabbard, and sheath'd themselves in it cleverly. But when they came down, there was need of taking care lest they happen'd to touch the head, feet, or other parts of the body. For they fell with the point downwards, and in they stuck, or slit the continuum of some member, or lopt it off like a twig: either of which generally was enough to have kill'd a man, tho' he were a hundred years old, and worth as many thousand spankers, spur-royals, and rose-nobles.

Under some other trees, whose names I can't justly tell you, I saw some certain sorts of weeds that grew and sprouted like pikes, lances, javelins, javelots, darts, dartlets, halberts, boarspears, eelspears, partisans, tridentes, prongs, troutstaves, spears, half-pikes and hunting staves. As they sprouted up and chanc'd to touch the tree, strait they met with their heads, points, and blades, each suitable to its kind, made ready for them by the trees over them, as soon as every individual weed was grown up, fit for its steel: even like the childrens coats, that are made for them as soon as they can wear them, and you wean them of their swaddling clothes. Nor do you mutter, I pray you, at what Plato, Anaxagoras, and Democritus have said: od's fish! they were none of your lower-form gimcracks; were they?

Those trees seem'd to us terrestrial animals, in no wise so different from brute beasts as not to have skin, fat, flesh, veins, arteries, ligaments, nerves, cartilages, kernels, bones, marrow, humours, matrices, brains, and articulations; for they certainly have
some,

some, since Theophrastus will have it so: but in this point they differ'd from other animals, that their heads, that is, their part of their trunks next to the root, are downwards; their hair, that is, their roots, in the earth; and their feet, that is, their branches, upside down: as if a man should stand on his head with out-stretched legs. And as you, batter'd sinners, on whom Venus has bestow'd something to remember her, feel the approach of rains, winds, cold, and every change of weather, at your ischiatic legs, and your omoplates, by means of the perpetual almanack which she has fix'd there: so these trees have notice given them, by certain sensations which they have at their roots, stocks, gums, paps, or marrow, of the growth of the staffs under them; and accordingly they prepare suitable points and blades for them beforehand. Yet as all things, except God, are sometimes subject to error, nature itself not free from it; when it produceth monstrous things; likewise I observed something amiss in these trees. For a halspike, that grew up high enough to reach the branches of one of these instrumentiferous trees, happen'd no sooner to touch them, but instead of being join'd to an iron head, it impal'd a stub broom at the fundament. Well, no matter, it will serve to sweep the chimney. Thus a pertusan met with a pair of garden shears. Come, all's good for something, 'twill serve to nip off little twigs, and destroy caterpillars. The staff of a halbert got the blade of a scythe, which made it look like an hermaphrodite. Happy-be-lucky, 'tis all a case, 'twill serve for some mower. Oh 'tis a great blessing to put our trust in the Lord! As we went back to our ships, I spy'd behind I don't know what bush, I don't know what folks, doing I don't know what business, in I don't know what posture, scow'ring I don't know what tools, in I don't know what manner, and I don't know what place.

CHAP. X.

How Pantagruel arriv'd at the island of
sharping (or gaming.)

WE left the island of tools to pursue our voyage, and the next day stood in for the island of sharping, the true image of Fontainebleau: for the land is so very lean, that the bones, that is, the rocks, shoot through its skin. Besides, 'tis (1) sandy, barren, unhealthy, and unpleasant. Our pilot shew'd us there two little square rocks, which had eight equal points in the shape of a cube. They were so white, that I might have mistaken them for alabaſter or ſnow, had he not aſſur'd us they were made of bone.

He told us that twenty-one chance devils, very much fear'd in our country, dwell there in ſix different ſtories, and that the biggeſt twins or braces of them were called ſixes, and the ſmalleſt amb's-ace; the reſt cinques, quarters, treys, and duces. When they were conjur'd up, otherwiſe coupled, they were call'd either ſix cinque, ſix quater, ſix trey, ſix duce, and ſix ace; or cinque quater, cinque trey, and ſo forth. I made there a ſhrewd obſervation: would you know what 'tis, gameſters? 'Tis, that there are very few of you in the world, but what call upon and invoke the devils. For the dice are no ſooner thrown on the board, and the greedy gazing ſparks have hardly ſaid, Two ſixes, Frank; but, Six devils damn it! cry as many of them. If amb's-ace,

(1) A deſcription of the inconveniencies and vexations
that attend gaming.

then,

then, A brace of devil's broil me, will they say. Quarter duce, Tom. The duce take it, cries another. And so on to the end of the chapter. Nay, they don't forget sometimes to call the black cloven-footed gentlemen by their christian-names and surnames; and what's stranger yet, they use them as the greatest cronies, and make them so often the executors of their wills; not only giving themselves, but every body, and every thing to the devil, that there's no doubt but he takes care to seize, soon or late, what's so zealously bequeath'd him. Indeed, 'tis true, Lucifer does not always immediately appear by his lawful attornies: but, alas! 'tis not for want of good will: he is really to be excus'd for his delay; for what the devil would you have a devil do? He and his blackguards are then at some other places, according to the priority of the persons that call on them: therefore, pray let none be so venturforme as to think, that the devils are deaf and blind.

He then told us, that more wrecks had happened about those square-rocks, and a greater loss of body and goods, than about all the fyrtes, Scylla's and Charibdes, sirens, Strophades, and gulphs in the universe. I had not much ado to believe it, remembering that formerly, among the wise Egyptians, Neptune was describ'd in hieroglyphics for the first cube, (2) Apollo by an ace, Diana by a duce, (3) Minerva by seven, and so forth.

He also told us that there was a phial of (4) sang-greal, a most divine thing, and known to a few. Pa-
nurge

(2) Apollo by an ace] See Plutarch in his treatise of Isis and Osiris.

(3) Minerva by seven] See Macrobius on Scipio's dream, l. 1, ch. 6.

(4) Sang-greal] The same as sang-real, i. e. royal blood, is a pretended relick of Christ's blood preserved by Joseph

nurge did so sweeten up the syndics of the place, that they blest us with the sight of't: but it was with three times more pother and ado, with more formalities and antick tricks, than they shew (5) the pandects of Justinian at Florence, or the holy Veronica at Rome. I never saw such a sight of flambeaux, torches, and (6) hagio's, and sanctify'd tapers, in my whole life. After all, that which was shewn us, was only the ill-fac'd countenance of a roasted coney.

All that we saw there worth speaking of, was a good face set upon an ill game, and the shells of the two eggs formerly laid up and hatch'd by Leda, out of which came Castor and Pollux, fair Helen's brothers. These same syndics sold us a piece of 'em for a song, I mean, for a morsel of bread. Before we

Joseph of Arimathea, when he wash'd our Saviour's body before he embalm'd it. The saint graal, another relick, is the precious dish in which the paschal lamb was serv'd up which our Saviour eat with his disciples the eve of his death. Graal is properly a bowl or mazer of potter's clay. See Borel, at the word graal.

(5) The pandects] Menage, and before him Politian, observe they never shew this manuscript but by torch-light. In ipsa curia Florentina, says Politian, à summo magistratu publicè adservatur, magnaue veneratione, quanquam raro id etiamque ad funalia ostenditur, &c. There is not such a pother made about it now, because of its being printed since 1553, in a most beautiful and grand manner.

(6) Hagio's] A Greek word: it means holy. Here it means superstitious ceremonies. It comes from the haggios ho theos of Good-friday: words which are then pronounced at the lifting up the cross, with that air of admiration and astonishment as strikes a religious awe into the beholders.

went,



Hen. Roberts fait.

The French



went, we bought a parcel of (7) hats and caps of the manufacture of (8) the place; which, I fear, will turn to no very good account: nor are those who shall take 'em off our hands, more likely to commend their wearing.

CHAP. XI.

How we pass through the wicket, inhabited by Gripe-men-all, arch-duke of the fur'd law-cats.

FROM thence Condemnation was pass'd by us. 'Tis another damn'd barren island, whereat none for the world car'd to touch. Then we went through the wicket: but Pantagruel had no mind to bear us company; and 'twas well he did not, for we were nabb'd there, and clapp'd into lob's-pound by order of Gripe-men-all, arch duke of the fur'd law-cats, because one of our company wou'd ha' put up-on a serjeant some hats of the sharpening island.

The fur'd law-cats are most terrible and dreadful monsters, that devour little children, and (1) trample over marble stones. Pray tell me, noble topers,

(7) Hats] He alludes to the promise of a cardinal's hat: a promise often paid very dear for, and never perform'd.

(8) The place] The sharpening, tricking island.

(1) Trample over, &c.] The new editions of Rabelais have indeed passent fur, &c. but the true reading is passifent. They feed, they guttle, in a room pav'd with marble; such as is, and always was, that call'd la grande chambre, belonging to the courts of judicature at Paris: where the lawyers play as good a knife as any inns of court gentlemen here with us.

do

do they not deserve to have their snouts slit ? The hair of their hides does not lie outwards ; and every mother's son of 'em for his devise wears a gaping pouch, but not all in the same manner : for some wear it ty'd to their neck scarf-wise, others upon the breech, some on the paunch, others on the side, and all for a cause, with reason and mystery. They have claws so very strong, long, and sharp, that nothing can get from them what is once fast between their clutches. Sometimes they cover their heads with mortar-like caps, at other times with (3) mortify'd caparisons.

As we enter'd their den, said a common mumper, to whom we had given half a teston, Worshipful culprits, God send you a good deliverance. Examine well, said he, the countenance of these stout props and pillars of this catch-coin law and iniquity ; and pray observe, that if you still live but six olympiads, and the age of (4) two dogs more, you'll see these fur'd law-cats lords of all Europe, and in peaceful possession of all the estates and dominions belonging to it : unless, by divine providence, what's got over the devil's back, is spent under his belly ; or the goods which they unjustly get, perish with their prodigal heirs. Take this from an honest beggar.

Among 'em reigns the sixth essence ; by the means of which they gripe all, devour all, conskite all, burn all, draw all, hang all, quarter all, behead all, murder all, imprison all, waste all, and ruin all, without the least notice of right or wrong : for among them vice is call'd virtue ; wickedness, piety ; treason, loyalty ; robbery, justice. Plunder is their motto, and when acted by them, is approv'd by all men,

(3) Mortify'd] He puns upon the word mortier ; a sort of cap (with brims turn'd up) worn in France by the lord chancellor, and presidents of sovereign courts on high days.

(4) The age of two dogs] Twenty years, more or less,

except

except the (5) hereticks : and all this they do because they dare ; their authority is sovereign and irrefragable. For a sign of the truth of what I tell you, you'll find, that there the mangers are above the racks. Remember hereafter, that a fool told you this ; and if ever plague, famine, war, fire, earthquakes, inundations, or other judgments befall the world, do not attribute them to the aspects and conjunctions of the malevolent planets ; to the abuses of the court of Romania, or the tyranny of secular kings and princes ; to the impostures of the false zealots of the cowl, heretical bigots, false prophets and broachers of sects ; to the villainy of griping usurers, clippers, and coiners ; nor to the ignorance, impudence, and imprudence of physicians, surgeons, and apothecaries ; nor to the lewdness of adulteresses, and destroyers of by-blows ; but charge 'em all wholly and solely to the inexpressible, incredible, and inestimable wickedness and ruin, which is continually hatch'd, brew'd, and practis'd in the den or shop of those fur'd law-cats. Yet 'tis no more known in the world than the cabala of the Jews ; the more's the pity ; and therefore 'tis not detested, chastis'd, and punish'd, as 'tis fit it shou'd be. But should all their villainy be once display'd in its true colours, and expos'd to the people ; there never was, is, nor will be any spokesman so sweet-mouth'd, whose fine colloquing tongue could save 'em ; nor any law so rigorous and draconic, that could punish 'em as they deserve : nor yet any magistrate so powerful, as to hinder their being burnt alive in their coney-burrows without mercy. Even their own fur'd kittlings, friends, and relations would abominate 'em.

For this reason, as Hannibal was solemnly sworn by his father Amilcar to pursue the Romans with the

(5) Hereticks] At that time the parliament caus'd 'em to be burnt.

utmost hatred, as long as ever he liv'd ; so, my late father has enjoin'd me to remain here without, till God almighty's thunder reduce them there within to ashes, like other presumptuous Titans, prophane wretches, and opposers of God ; since mankind is so inur'd to their oppressions, that they either do not remember, foresee, or have a sense of the woes and miseries which they have caused ; or if they have, either will not, dare not, or cannot root 'em out.

How, said Panurge, say you so ? Catch me there and hang me ! Damme, let's march off ! This noble beggar has scar'd me worse than thunder in autumn. Upon this we were filing off ; but alas ! we found ourselves trapp'd : the door was double lock'd and barricado'd. Some messengers of ill news told us, 'twas full as easy to get in there as into hell, and no less hard to get out. Ay, there indeed lay the difficulty : for there is no getting loose without a pass, and discharge in due course from the bench. This for no other reason than (6) because folks go easier out of a church than out of a spunging-house, (7) and because they could not have our company when they would.

The

(6) Because folks go easier out of church than out of a spunging-house] It is in the original, because folks go easier out of a market than out of a fair ; a French proverb, the ground whereof is, that your pedlars and petty-chapmen are forc'd to pay ready money in a fair, whereas in a market they may and often do go upon tick. In this place, by the word fair (foire) the author means the courts of judicature, forum, and what he intends by it is this : that, different from what is practis'd at the cha-telet (or ordinary sessions-house) here the fees of parliament (i. e. supreme judges) are deposited before-hand, lest the country people should make up matters before the decree is taken out.

(7) And because they could not have our company, &c.] The original has it, because we were pié-poudreux, or dusty-

The worst on't was when we got through the wicket : for we were carry'd, to get out our pass or discharge, before a more dreadful monster than ever was read of in the legends of knight errantry. They call'd him Gripe-men-all. I can't tell what to compare it to, better than to a chimæra, a sphynx, a Cerberus ; or to the image of (8) Osiris, as the Egyptians represent-

dusty-footed, i. e. foreign dealers : who in fairs have their particular jurisdiction, which holds no longer than the fair. Du Cange, in his Latin barbarous glossary, at the word *pedepulverosi* : *Habent pedepulverosi*, (*pié-poudreux*) five extranei (strangers, for our English word *strangers* comes from *extraneus*) *curiam peculiarem in publicis nundinis, quam pedispulverizati vocant* Cowellus & Spelmanus ; sic dictam, quod in ea *pedepulverosorum*, seu *extraneorum*, mercatorum præsertim negotia & causæ de plano & summarie dirimantur. Christophorus de S. Germano de consuet. regni Ang. l. 5. In omnibus nundinis & feriis habetur quædam curia iisdem feriis incidens, quæ vocatur curia *pedispulverizati*, quæ solum tehebitur tempore feriarum illarum. Such were Pantagruel and his people, in the sur'd cat's opinion ; and they were resolv'd not to part with such pigeons without plucking.

It will not be thought amiss by some, who may not have Miegé's dictionary by them, if I add hereunto what he says under the word *pie-powder-court*, and the rather, because there is such a court at Bartholomew-fair in Smithfield, and other fairs too. *Cour qui se tient dans les foires, pour faire prompte justice.* " This court is held " in fairs, to yield justice to buyers and sellers, and for " redress of all disorders committed in them. It is is so " called from the French *pié*, a foot, and *poudreux*, dusty. " Either, because fairs are held most usually in summer, " and the suitors commonly are country people with dusty " feet ; or from the expedition intended in the hearing " of causes proper thereunto, before the dust goes off the " plaintiff's or defendant's feet. The same is held de " *hora in horam*.

(8) Osiris] See Macrobius. saturn. l. 1, c. 20.

ed him, with three heads, one of a roaring lion, t'other of a fawning cur, and the last of a howling prowling wolf, twisted about with a dragon biting his tail, surrounded with fiery rays. His hands were full of gore, his talons like those of the harpies, his snout like a hawk's bill, his fangs or tusks like those of an overgrown brindled wild boar; his eyes were flaming, like the jaws of hell, all cover'd with mortars interlac'd with pestles, and nothing of his arms was to be seen, but his clutches. His hutch, and that of the warren-cats his collaterals, was a long, spick-and-span new rack, a-top of which (as the mumpster told us) some large, stately (9) mangers were fix'd in the reverse. Over the chief seat was the picture of an old woman, holding the (10) case or scabbard of a sickle in her right hand, a pair of scales in her left, with spectacles on her nose: the cups or scales of the balance were a pair of velvet pouches; the one full of bullion, which over-pois'd t'other, empty and long, hoisted higher than the middle of the beam. I'm of opinion it was the true effigies of justice Gripe-men-all; far different from the institution of the antient Thebans, who set up the statues of their (11) dicastes without hands, in marble, silver, or gold, according to their merit, even after their death.

When we made our personal appearance before him, a sort of I don't-know-what men, all cloath'd with I don't-know-what bags and pouches, with

(9) Mangers] Here we find the mangers above the rack, and indeed it could not possibly be otherwise; for the forms or benches on which the fur'd cats sate are the rack, and the mangers were the fur'd cats themselves, or rather, resided in them: the word mangerie, from the French verb manger (to eat) signifying both a manger and extortion.

(10) The case, &c.] The picture of injustice.

(11) Dicastes] Judges. See Plutarch in his Isis and Osiris.

long

long scrowls in their clutchés, made us sit down upon a cricket : [such as criminals sit on when try'd in France.] Quoth Panurge to 'em, Good my lords, I'm very well as I am ; I'd as lieve stand, an't please you. Besides, this same stool is somewhat of the lowest for a man that has (12) new breeches and a short doublet. Sit you down, said Gripe-men-all again, and look that you don't make the court bid you twice. Now, continu'd he, the earth shall immediately open its jaws, and swallow you up to quick damnation, if you don't answer as you should.



CHAP. XII.

How Gripe-men-all propounded a riddle to us.

WHEN we were late, Gripe-men-all, in the middle of his fur'd cats, call'd to us in a hoarse dreadful voice ; Well, come on, give me presently --- an answer. Well, come on, mutter'd Panurge between his teeth, give, give me presently --- a comforting dram. Harken to the court, continu'd Gripe-men-all.

AN ENIGMA.

A young tight thing, as fair as may be,
Without a dad conceiv'd a baby ;
And brought him forth without the pother
In labour made by teeming mother.

(12) New breeches, and a short doublet] New breeches are generally not very supple, which, together with a short doublet, might make the judges laugh at the expence of a poor wretch sitting upon a stool so low as a cricket.

Yet the curs'd brat fear'd not to gripe her,
 But gnaw'd for haste, her sides, like viper,
 Then the black upstart boldly fallies,
 And walks and flies o're hills and vallies.
 Many fantastick sons of wisdom,
 Amaz'd, foresaw their own in his doom;
 And thought, like an old Grecian noddie,
 A human spirit mov'd his body.

ENIGME.

Une bien jeune et toute blondelette
 Conceut un fils Ethiopien sans pere;
 Puis l'enfanta sans douleur la tendrette,
 Quoy qu'il sortit comme fait la vipere,
 L'ayant rongé, en moult grand vitupere,
 Tout l'un des flancs pour son impatience;
 Depuis, passa monts & vaus en fiancé,
 Par l'air volant, en terre cheminante;
 Tant qu'estonna l'amy de sapience,
 Qui l'estimoit estre humain animante.

Give, give me out of hand --- an answer to this riddle, quoth Gripe-men-all. Give, give me --- leave to tell you, good, good, my lord, answer'd Panurge, that (1) if I had but a sphynx at home, as Verres one of your precursors had, I might then solve your enigma presently: but verily, good my lord, I was not there; and, as I hope to be saved, am as innocent in the matter as the child unborn. Foh, give me --- a better answer, cry'd Gripe men-all; or, by gold, this

(1) If I had but a sphynx at home] Alluding to the fable of the sphynx, inasmuch as that fable gave Tully an occasion to say a very good thing by way of repartee to the orator Hortensius, to whom Verres had made a present of a large and rich figure of that monster, to engage him to undertake his defence against Tully. See Plutarch's apophthegms.

shall not serve your turn : I'll not be paid in such coin : if you have nothing better to offer, I'll let your rascalship know, that it had been better for you to have fallen into Lucifer's own clutches, than into ours. Dost thou see 'em here, sirrah ? hah ? and dost thou prate here of thy being innocent, as if thou could'st be deliver'd from our racks and tortures for being so ! Give me----Patience ! thou widgeon. Our laws are like cobwebs : your silly little flies are stopt, caught, and destroy'd therein ; but your stronger ones break them, and force and carry them which way they please. Likewise, don't think we are so mad as to set up our nets to snap up your great robbers and tyrants : no, they are somewhat too hard for us, there's no meddling with them ; for they would make no more of us, than we make of the little ones : but you poultry, silly, innocent wretches, must make us amends ; and, by gold, we will (2) innocentise your fopship

(2) Innocentise] Allusion to a custom which Cotgrave says the papists have in France on childermas, or innocents' day, to jerk or slap with the palm of the hand the backsides of all such young persons as they can find in bed, or others, whose breech they may otherwise easily come at : nor is that whipping, always, the *nè plus ultra* of this merry custom, adds *m. du Chat*, (who does not confine it to the papists alone, as Cotgrave does.) *Marot*, in his epigram on innocents' day.

Tres chere sœur, si je sçavois où couche
 Votre personne au jour des innocents ;
 De bon matin je yrois a votre couche
 Veoir ce gent corps, que j'ayme entre cinq cens.
 Adonc ma main (veu l'ardeur que je sens)
 Ne se pourroit bonnement contenter
 Sans vous toucher, tenir, taster, tenter.
 Et si quelqu'ung survenoit d'aventure,
 Semblant feroys de vous innocenter :
 Seroit ce pas honnestre couverture ?

fopship with a wannion, you never were so innocentis'd in your days; (3) the devil shall sing mafs among ye.

Friar John, hearing him run on at that mad rate, had no longer the power to remain silent, but cry'd to him; High dey! Pr'ythee, mr. devil in a coif, wouldst thou have a man tell thee more than he knows? Has not the fellow told you he does not know a word of the bufiness? His name's Twyford. A plague rot you, won't truth serve your turns? Why, how-now mr. prate-a-pace, (cry'd Gripe-men-all, taking him short) marry come up, who made you so sawcy as to open your lips before you were spoken to? Give me ----Patience! By gold! this is the first time since I've reign'd, that any one has had the impudence to speak before he was bidden. How came this mad fellow to break loose? (Villain, thou liest, said friar

Which may run thus in English:

Knew I but where my charmer meant to lay
Her pretty person, on th'approaching day
Of innocents, O how exceeding early
Wou'd I go visit her I love so dearly!
Yes, gentle conqueror of my heart, I'd fly
With wings of love——not at your feet to sigh,
But to touch, handle, feel thy velvet skin:
And should some spoil-sport chance to enter in
To interrupt our bliss, why let it be,
I wou'd make shew of innocentizing thee:
Who cou'd disprove so plausible a plea?

(3) The devil shall sing mafs, &c.] This sentence is omitted in the former translation, as also multitudes of others, up and down, for want of being understood. M. du Chat says that Grippeminaud (Gripe-men-all), by way of opposition to what is customary at mafs, where no body is forced to act the part of a respondeer, (i. e. make responses) here calls by the name of the devil's mafs the interrogatory which one that's accus'd is oblig'd to answer to, whether he is willing or no.

John,

John, without stirring his lips.) Sirrah, firrah, continu'd Gripe-men-all, I doubt thou'lt have business enough on thy hands, when it comes to thy turn to answer. (Damme, thou liest, said friar John, silently.) Dost thou think, continu'd my lord, thou'rt in the wilderness of your foolish university, wrangling and bawling among the idle, wandering searchers and hunters after truth? By gold, we have here other fish to fry; we go another-gat's way to work, that we do. By gold, people here must give categorical answers to what they don't know. By gold, they must confess they have done those things which they have not, nor ought to have done. By gold, they must protest that they know what they never knew in their lives: and, after all, patience perforce must be their only remedy, as well as a mad dog's. Here silly geese are pluck'd, yet cackle not. Sirrah, give me ---- an account, whether you had a letter of attorney, or whether you were feed, or no, that you offer'd to bawl in another man's cause? I see you had no authority to speak, and I may chance to have you wed to something you won't like. Oh you devils! cry'd friar John, proto-devils, panto-devils, you would wed a monk, would you? Ho hu! ho hu! A heretick! a heretick! I'll give thee out for a rank heretick.

CHAP. XIII.

How Panurge solv'd Gripe-men-all's Riddle.

GRipe-men-all, as if he had not heard what friar John said, directed his discourse to Panurge, saying to him, Well, what have you to say for yourself, mr. rogue-enough, hah? Give, give me out of hand --- an answer. Say! quoth Panurge, why what would you have me say? I say, that we are damnably beshit, since you give no heed at all to the equity of the plea, and the devil sings among you: let this answer serve for all, I beseech you, and let us go about our business; I am no longer able to hold out, as gad shall judge me.

Go to, go to, cry'd Gripe-men-all; when did you ever hear that, for these three hundred years last past, any body ever got out of this weal without leaving something of his behind him. No, no, get out of the trap if you can, without losing leather, life, or at least some hair, and you'll have done more than ever was done yet. For why, this would bring the wisdom of the court into question, as if we had took you up for nothing, and dealt wrongfully by you. Well, by hook or by crook we must have something out of you. Look ye, 'tis a folly to make a rout for a fart and ado; one word's as good as twenty: I have no more to say to thee, but that as thou likest thy former entertainment, thou'lt tell me more of the next; for 'twill go ten times worse with thee, unless, by gold, you give me --- a solution to the riddle I propounded. Give, give --- it, without any more ado.

By

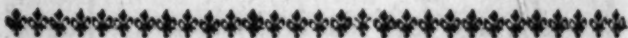
By gold, quoth Panurge, 'tis a black mite or weevil, which is born of a white bean, and fallies out at the hole which he makes, gnawing it: the mite, being turn'd into a kind of fly, sometimes walks, and sometimes flies over hills and dales. Now Pythagoras the Greek sage, and his sect, beside many others, wondering at its birth in such a place, (which makes some argue for equivocal generation) thought that by a metempsychosis the body of that insect was the lodging of an human soul. Now were you men here, after your welcome death, according to his opinion, your souls would most certainly enter into the body of mites or weevils: for as in your present state of life, you are good for nothing in the world, but to gnaw, bite, eat, and devour all things; so in the next you'll e'en gnaw and devour your mother's very sides, as the vipers do. Now, by gold, I think I have fairly solv'd and resolv'd your riddle.

May my bawble be turn'd into a nut-cracker, quoth friar John, if I could not almost find in my heart to wish that what comes out at my bunghole were beans, that these evil weevils might feed as they deserve.

Panurge then, without any more ado, threw a large leathern purse stuff'd with gold crowns [escus au soleil] among them. The fur'd law cats no sooner heard the jingling of the chink, but they all began to bestir their claws, like a parcel of fiddlers running a division; and then fell to't, squimble, squamble, catch that catch can. They all said aloud, These are the fees, these are the gloves; now this is somewhat like a tanfy. Oh, 'twas a pretty trial, a sweet trial, a dainty trial. O' my word they did not starve the cause. These are none of your sniveling forma pauperis's: no, they are noble clients, gentlemen every inch of them. By gold, 'tis gold, quoth Panurge, good old gold, I'll assure you.

Saith Gripe-men-all, The court, upon a full hearing, (of the gold, quoth Panurge) and weighty reasons given, finds the prisoners not guilty; and accordingly orders 'em to be discharg'd out of custody, paying their fees. Now, gentlemen, proceed, go forwards, said he to us: we have not so much of the devil in us, as we have of his hue: tho' we are stout, we are merciful.

As we came out at the wicket, we were conducted to the port by a detachment of certain highland griffins, scribere cum dashoes, who advised us, before we came to our ships, not to offer to leave the place, till we had made the usual presents, first to the lady Gripe-men-all, then to all the fur'd law-puffes: otherwise, we must return to the place from whence we came. Well, well, saith friar John, we'll fumble in our fobs, examine every one of us his concern, and e'en give the women their due; we'll ne'er boggle nor stick out on that account: as we tickled the men in the palm, we'll tickle the women in the right place. Pray, gentlemen, added they, don't forget to leave somewhat behind you for us poor devils to drink your healths. O lawd! never fear, answer'd friar John; I don't remember that I ever went any where yet, where the poor devils are not remember'd and encourag'd.



C H A P. XIV.

How the fur'd law-cats live on corruption.

FR I A R John had hardly said those words, ere he perceiv'd seventy eight gallies and frigates just arriving at the port. So he hied him thither to learn some news; and as he ask'd what goods they had o' board,

board, he soon found that their whole cargo was venison, hares, capons, turkeys, pigs, swine, bacon, kids, calves, hens, ducks, teal, geese, and other poultry, and wild fowl.

He also spy'd among these some pieces of velvet, satin, and damask. This made him ask the new-comers, Whither, and to whom they were going to carry those dainty goods? They answer'd that they were for Gripe-men-all; and the fur'd law-cats.

Pray, asked he, what's the true name of all these things in your country language? Corruption, they replied. If they live on corruption, said the friar, they'll perish with their generation. May the devil be damn'd, I have it now: their fathers devour'd the good gentlemen, who, according to their state of life, us'd to go much a hunting and hawking, to be the better inur'd to toil in time of war: for hunting is an image of a martial life; and Xenophon was much in the right on't, when he affirm'd that hunting had yielded a great number of excellent warriors, as well as the Trojan horse. For my part, I am no scholar, I have it but by hearsay, yet I believe it. Now the souls of those brave fellows, according to Gripe-men-all's riddle, after their decease, enter into wild boars, stags, roe-bucks, herons, and such other creatures, which they lov'd, and in quest of which they went while they were men; and these fur'd law-cats, having first destroy'd and devour'd their castles, lands, demesnes, possessions, rents and revenues, are still seeking to have their blood and soul in another life. What an honest fellow was that same mumper, who had forewarn'd us of all these things, and bid us take notice of the mangers above the racks!

But, said Panurge to the new-comers, how do you come by all this venison? Methinks the great king has issued out a proclamation, strictly inhibiting the destroying of stags, does, wild boars, roe-bucks, or other royal game, on pain of death. All this is
true

true enough, answer'd one for the rest : but the great king is so good and gracious, you must know, and these fur'd law-cats so curst and cruel, so mad and thirsting after christian blood, that we have less cause to fear in trespassing against that mighty sovereign's commands, than reason to hope to live, if we do not continually stop the mouths of these fur'd law-cats with such bribes and corruption. Besides, added he, to-morrow Gripe-men-all marries a fur'd law-pufs of his to a high and mighty double-fur'd law-tibert. Formerly we us'd to call them chop-hay : but alas ! they are not such clean creatures now as to eat any, or chew the cud. We call them chop-hares, chop-partridges, chop-woodcocks, chop-pheasants, chop-pullets, chop-venison, chop-conies, chop-pigs ; for they scorn to feed on coarser meat. A t---d for their chops, cry'd friar John ; next year we'll have 'em call'd chop-dung, chop-stront, chop-filth.

Would you take my advice ? added he to the company. What is it ? answer'd we. Let's do two things, return'd he. First, let's secure all this venison and wild fowl (I mean paying well for them :) for my part, I am but too much tired already with our salt meat, it heats my flank so horribly. In the next place, let's go back to the wicket, and destroy all these devilish fur'd law-cats. For my part, quoth Panurge, I know better things : catch me there, and hang me : no, I am somewhat more inclined to be fearful than bold ; I love to sleep in a whole skin..

C H A P. XV.

How friar John talks of rooting out the
fur'd law-cats.

VERTUE of the frock, quoth friar John, what kind of voyage are we making? A shitten one, o'my word: the devil of any thing we do, but fizzle, farting, funking, squattering, dozing, raving, and doing nothing. Ods belly, 'tis not in my nature to lie idle; I mortally hate it: unless I am doing some heroick deed every foot, I can't sleep one wink o' nights. Damn it, did you then take me along with you for your chaplain, to sing mass and shrive you? By maunday-thursday, the first of ye all that comes to me on such an account shall be fitted: for the only penance I'll enjoin shall be, that he immediately throw himself headlong over-board into the sea, like a base cow-hearted son of ten fathers. This in deduction of the pains of purgatory.

What made Hercules such a famous fellow, d'ye think? Nothing, but that while he travelled, he still made it his business to rid the world of tyrannies, errors, dangers, and drudgeries: he still put to death all robbers, all monsters, all venomous serpents, and hurtful creatures. Why then do we not follow his example, doing as he did in the countries thro' which we pass? He destroy'd the symphalides, the lernæan hydra, Cacus, Antheus, the centaurs, and what not: I am no clericus, those that are such tell me so.

In imitation of that noble by-blow, let's destroy and root out these wicked fur'd law-cats, that are a
kind

Kind of ravenous devils: thus we shall remove all tyranny out of the land. Mawmet's tutor swallow me body and soul, tripes and guts, if I would stay to ask your help or advice in the matter, were I but as strong as he was. Come, he that would be thought a gentleman, let him storm a town: well then, shall we go? I dare swear, we'll do their business for them with a wet finger: they'll bear it, never fear; since they could swallow down more foul language that came from us, than ten sows and their babies could swill hogwash. Damn 'em, they don't value all the ill words, or dishonour in the world, at a rush, so they but get the coin into their purses, though they were to have it in a shitten clout. Come, we may chance to kill 'em all, as Hercules would have done, had they liv'd in his time. We only want to be set to work by another Eurystheus, and nothing else for the present; unless it be what I heartily wish them, that Jupiter may give them a short visit, only some two or three hours long, and walk among their lordships in the (1) same equipage that attended him when he came last to his mis's Semele, jolly Bacchus's mother.

'Tis a very great mercy, quoth Panurge, that you have got out of their clutches: for my part, I have no stomach to go there again; I'm hardly come to myself yet, so scar'd and appall'd I was: my hair still stands up an end when I think on't; and most damnable troubled I was there, for three very weighty reasons. First, because I was troubled. Secondly, because I was troubled. Thirdly, and lastly, because I was troubled. Harken to me a little on thy right side, friar John, my left cod, since thou'lt not hear at the other: whenever the maggot bites thee, to take a journey down to hell, and visit the tribunal of

(1) Same equipage]. Arm'd with thunder and lightning.

Minos, Æacus, Rhadamanthus, and Dis, do but tell me, and I'll be sure to bear thee company, and never leave thee, as long as my name's Panurge, but will wade over Acheron, Styx, and Cocytus, drink whole bumpers of Lethe's water, (tho' I mortally hate that element) and even pay thy passage to that bawling cross-grain'd ferryman Charon. But as for the damn'd wicket, if thou art so weary of thy life as to go thither again, thou mayst e'en look for somebody else to bear thee company; for I'll not move one step that way: e'en rest satisfied with this positive answer. By my good-will, I'll not stir a foot to go thither as long as I live, any more than * Calpe will come over to Abyla. Was Ulysses so mad as to go back into the cylop's cave to fetch his sword? No, marry was he not. Now, I have left nothing behind me at the wicket through forgetfulness; why then should I think of going thither?

Well, quoth friar John, as good sit still as rise up and fall; what can't be cur'd, must be endur'd. But, pr'ythee, let's hear one another speak in turn. Come, wert thou not a wise doctor, to sling away a whole purse of gold on those mangy scoundrels? Hah? A squinzy choak thee, we were too rich, were we? Had it not been enough to have thrown the hell-hounds a few cropt pieces of white cash?

How could I help it, return'd Panurge? Did you not see how Gripe-men-all held his gaping velvet-pouch, and every moment roared and bellowed, By gold, give me out of hand; by gold, give, give, give me presently? Now, thought I to myself, we shall never come off scotfree: I'll e'en stop their mouths with gold, that the wicket may be opened, and we

* Calpe is a mountain in Spain, that faces another, called Abyla, in Mauritania, both said to have been severed by Hercules.

may

may get out; the sooner the better. And I judg'd that lousy silver would not do the business: for, d'ye see, velvet-pouches don't use to gape for little paultry clipt silver and small cash: no, they are made for gold, my friend John, that they are, my dainty cod. Ah! when thou hast been larded, basted, and roasted, as I was, thou'lt hardly talk at this rate, I doubt. But now what's to be done?---We are enjoined by them to go for-wards.

The scabby slabberdegulions still waited for us at the port, expecting to be greas'd in the fist as well as their masters. Now, when they perceiv'd that we were ready to put to sea, they came to friar John, and begg'd that we would not forget to gratify the apparitors before we went off, according to the assentment for the fees at our discharge. Hell and damnation, cry'd friar John, are you here still, ye blood-hounds, ye citing, scribbling imps of Satan? Rot you, am I not vex'd enough already, but you must have the impudence to come and plague me, ye scurvy fly-catchers you? By cob's-body I'll gratify your ruffianships as you deserve; I'll apparatorize you presently, with a wannion, that I will. With this he lugged out his flashing cutlas, and, in a mighty heat, came out of the ship, to cut the coufening varlets into stakes; but they scamper'd away, and got out of sight in a trice.

However, there was somewhat more to do: for some of our sailors, having got leave of Pantagruel to go ashore, while we were had before Gripe-men-all, had been at a tavern near the haven to make much of themselves, and roar it, as seamen will do when they come into some port. Now I don't know whether they had paid their reck'ning to the full, or no; but, however it was, an old fat hostess, meeting friar John on the key, was making a woful complaint, before a sergeant, son-in-law to one of the fur'd law-cats, and a brace of bums, his assistants.

Tha

The friar, who did not much care to be tir'd with their impertinent prating, said to them, Harkee me, ye lubbardly gnat snappers, do you presume to say, that our seamen are not honest men? I'll maintain they are, ye dotterells, and will prove it to your brazen faces, by justice; I mean, this trusty piece of cold iron by my side. With this, he lugg'd it out, and flourish'd with it. The forlorn lobcocks soon shewed him their backs, betaking themselves to their heels: but the old landlady kept her ground, swearing like any butter-whore, that the tarpawlines were very honest cods; but that they only forgot to pay for the bed on which they had lain after dinner, and she ask'd five pence French money for the said bed. May I never sup, said the friar, if it be not dog-cheap: they are sorry guests, and unkind customers, that they are; they don't know when they have a pennyworth, and will not always meet with such bargains: come, I myself will pay you the money, but I would willingly see it first.

The hostess immediately took him home with her, and shewed him the bed, and having praised it for its good qualifications, said, that she thought, as times went, she was not out of the way, in asking five-pence for't. Friar John then gave her the five-pence; and she no sooner turned her back, but he presently began to rip up the ticking of the feather-bed and bolster, and throw'd all the feathers out at the window. In the mean time the old hag came down, and roared out for help, crying out murder, to set all the neighbourhood in an uproar. Yet she also fell to gathering the feathers that flew up and down in the air, being scattered by the wind. Friar John let her bawl on, and without any further ado, marched off with the blanket, quilt, and both the sheets, which he brought aboard undiscovered: for the air was darkened with the feathers, as it uses
some-

sometimes to be with snow. He gave them away to the sailors; then said to Pantagruel, that beds were much cheaper at that place than in Chinnois, tho' we have there the famous geese of Pautilé; for the old bedlam had ask'd him but five-pence for a bed, which in Chinnois had been worth above twelve francs. 'As soon as friar John and the rest of the company were embarked, Pantagruel set sail. But there arose a south-east wind, which blew so vehemently they lost their way, and in a manner going back to the country of the fur'd law-cats, they enter'd into a huge gulph, where the sea run so high and terrible, that the ship-boy on the top of the mast cry'd out, he again saw the habitation of Gripe-men-all: upon which Panurge, frightened almost out of his wits, roared out, Dear master, in spite of the wind and waves, change your course, and turn the ship's head about: O my friend! let's come no more into that cursed country where I left my purse. So the wind carried them near an island, where, however, they did not dare at first to land, but entered about a mile off.

CHAP.



C H A P. XVI. (I)

How Pantagruel came to the island of the
(2) Apedefts, or Ignoramus's, with
long claws and crooked paws, and of
terrible adventures and monsters there.

AS soon as we had cast anchor, and had moored the ship, the pinnace was put over the ship's side, and mann'd by the coxswain's crew. When the good Pantagruel had pray'd publicly, and given thanks to the Lord that had delivered him from so great a danger, he stept into the pinnace with his whole company, to go on shore, which was no ways difficult to do; for as the sea was calm, and the winds laid, they soon got to the cliffs. When they were set on shore, Epistemon, who was admiring the situation of the place, and the strange shape of the rocks, discover'd some of the natives. The first he

(1) It is in this place, immediately after the 15th chapter, that this of the apedefts should come in, and not after chap. vi, as it used to be put by mistake, in all the editions in French (as well as in the former English translation of Rabelais.) See this demonstrated in the notes of m. du Chat, who hath likewise added to the preceding chapter about twenty lines of his own, which you see above with inverted commas, to join it with this by a rational connection, and so pave the way for this chapter of the apedefts.

(2) Apedefts] *Ἀπειδύπτοι*, unlettered. The gentlemen of one branch of the *échequer*, (*chambre des comptes*) are call'd apedefts, by the author, because, as he says lower, there was no occasion to be graduated (any great scholars) to exercise those offices.

met,

met, had on a short purple gown, a doublet cut in panes, like a Spanish leather jerkin; half-sleeves of fatin, and the upper part of them leather; a coif like a black pot tipp'd with tin. He was a good likely sort of a body, and his name, as we heard afterwards, was Double-fee. Epistemon ask'd him, How they called those strange craggy rocks and deep vallies? He told them it was a colony, brought out of Attorney-land, and call'd Procefs; and that if we forded the river somewhat further beyond the rocks, we should come into the island of the Apedests. By the sacred memory of the decretals, said friar John, tell us, I pray you, what you honest men here live on? Could not a man take a chirping bottle with you, to taste your wine? I can see nothing among you but parchment, inkhorns, and pens. We live on nothing else, return'd Double-fee; and all who live in this place must come through my hands. How, quoth Panurge, are you a shaver then? Do you fleece 'em? Ay, ay, their purse, answer'd Double-fee, nothing else. By the foot of Pharaoh, cry'd Panurge, the de'el a sous you'll get of me. However, sweet sir, be so kind as to show an honest man the way to those Apedests, or ignorant people; for I come from the land of the learned, where I did not learn over much.

Still talking on, they got to the island of the Apedests, for they were soon got over the ford. Pantagruel was not a little taken up with admiring the structure and habitation of the people of the place. For they live in a swinging wine-press, fifty steps up to it. You must know there are some of all sorts, little, great, private, middle-siz'd, and so forth. You go through a large peristyle, alias a long entry set about with pillars, in which you see, in a kind of landskip, the ruins of almost the whole world; besides so many (3) gibbets for great robbers, so many gal-
lows

(3) Gibbets for great rogues or robbers] Potences de
grands

lows and racks, that 'tis enough to fright you out of your seven senses. Double-fee, perceiving that Pantagruel was taken up with contemplating those things, Let us go further, sir, said he to him, all this is nothing yet. Nothing, quotha, cry'd friar John; by the soul of my over-heated codpiece, friend Panurge and I here shake and quiver for mere hunger. I had rather be drinking, than staring on these ruins. Pray come along, sir, said Double-fee. He then led us into a little wine-press, that lay backwards in a blind corner, and was call'd pithies in the language of the country. You need not ask whether master John and Panurge made much of their sweet selves there; 'tis enough that I tell you, there was no want of (4) *Bolonia* sausages, turkey-pouts, capons, bustards, malmesby-wine, and all other sorts of good belly-timber, very well drest.

A pimping son of ten fathers, who, for want of a better, did the office of a butler, seeing that friar John had cast a sheep's eye at a choice bottle that stood near a cupboard by itself, at some distance from the rest of the bottellic magazine, like a jack-in-an-office, said to Pantagruel, Sir, I perceive that one of your men here is making love to this bottle; he ogles it, and would fain caress it: but I beg that none offer to meddle with it; for 'tis reserv'd for their worships. How, cry'd Panurge, there are some grantees here then, I see: 'tis vintage time with you, I perceive.

grands larrons. The author distinguishes between gallows and gibbets: these last he calls potences; to hang the potentes, the great robbers upon. It is a good pun enough upon the word potence, the common word for a gallows, deriv'd, I suppose, from poteau, a post, tho' Rabelais ludicrously derives it a potentibus.

(4) *Bolonia Sausages*] *Milan sausages*, in the original.

Then

Then Double-fee led up to a private stair-case, and shew'd us into a room, whence, without being seen, out at a loop-hole, we could see their worships in the great wine-press, where none could be admitted without their leave. Their worships, as he call'd them, were about a score of fusty crack-ropes and gallow-clappers, or rather more, (5) all posted before a bar, and staring at each other, like so many dead pigs: their paws or hands were as long as a crane's leg, and their claws or nails four and twenty inches long at least; for you must know, they are enjoined never to pare off the least chip of them, so that they grow as crooked as a Welch hook, (6) or a hedging-bill.

We saw a swinging bunch of grapes, that are gathered and squeezed in that country, brought in by them. As soon as it was laid down, they clapped it into the press, and there was not a bit of it out of which each of them did not squeeze some oil of gold. Insomuch that the poor grape was tried with a witness, and brought off so drain'd and pick'd, and so dry, that there was not the least moisture, juice, or substance left in it; for they had press'd out its very quintessence.

Double-fee told us, they had not often such huge bunches; but, let the worst come to the worst, they were sure never to be without others in their press. But hark you me, master of mine, asked Pa-

(5) All posted before a bar] It should be round a great green-cover'd table (not a bar): bureau, not barreau: Rabelais, in his merry way, spells bureau, bourreau, which signifies the common hangman, alluding to what he call'd them just before, crack-ropes, &c.

(6) A hedging-bill] In the original, rivereau, a boat-fork; not a hedging-bill. It is called rivereau, from its being used by the watermen on the river (Loire.) It's a pole, Cotgrave says, with a fork of iron at the end, wherewith watermen set forward their boats when they don't row.

nurge,

nurges, have they not some of different growth? Ay marry have they, quoth Double-fee. Do you see here this little bunch, to which they are going to give t'other wrinch? 'Tis of tythe-growth, you must know; they crush'd, wrung, squeez'd and strain'd out the very heart's blood of it but t'other day: but it did not bleed freely; the oil came hard, and smelt of the (7) priest's chest; so that they found there was not much good to be got out of 't. Why then, said Pantagruel, do they put it again into the press? Only, answer'd Double-fee, for fear there should still lurk some juice among the husks and hullings, in the mother of the grape. The devil be damn'd, cry'd friar John, do you call these same folks illiterate lobbcocks, and dunfical doddipoles? May I be broiled like a red herring, if I don't think they are wise enough to skin a flint, and draw oil out of a brickwall. So they are, said Double-fee; for they sometimes put castles, parks, and forests into the press, and out of them all extract aurum potable. You mean portable, I suppose, cry'd Epistemon, such as may be borne. I mean as I said, reply'd Double-fee, potable, such as may be drunk; for it makes them drink many a good bottle more than otherwise they should.

But I cannot better satisfy you as to the growth of the vine-tree syrup that is here squeez'd out of grapes, than in desiring you to look yonder in that backyard, where you'll see above a thousand different growths that lie waiting to be squeez'd every moment. Here are some of the publick, and some of the private growth; some of the fortifications, loans, gifts and gratuities, escheats, forfeitures, fines and recoveries, penal statutes, crown-lands and demesne, privy purse, post-offices, offerings, lordships of ma-

(7) Priest's chest] Musty, because a priest keeps things as long as ever he can, and gives away as little as possible.

nors, and a world of other growths, for which we want names. Pray, quoth Epistemon, tell me of what growth is that great one, with all those little grapelings about it. Oh, oh! returned Double-fee, that plump one is of the treasury, the very best growth in the whole country. Whenever any one of that growth is squeezed, there is not one of their worships but gets juice enough out of it to soak his nose six months together. When their worships were up, Pantagruel desired Double-fee to take us into that great wine-press, which he readily did. As soon as we were in, Epistemon, who understood all sorts of tongues, began to shew us many devises on the press, which was large and fine, and made of the (8) wood of the cross (at least Double-fee told us so). On each part of it were names of every thing in the language of the country. The spindle of the press was called receipt; the trough, costs and damages; the hole for the vice-pin, state; the side-boards, money paid into the office; the great beam, respite of homage; the branches, radietur; the side-beams, (9) recuperetur; (10) the fats, ignoramus; the two-handled baskets, the rolls; the treading-place, acquittance; the doffers, validation; the panniers, authentick decrees; the pailles, potentials; the funnel, quietus est.

(8) Wood of the cross] The effects of such as had been hang'd. Crux signifying a gallows as well as a cross.

(9) Recuperetur] In the chamber of accounts this is a term for annulling any gift the king should make of an excessive sum, without just cause, or having been first examined into by the chamber. See Bodin. *Repub. & Juv. des Ursins. hist. Cha. VI.* on the year 1389.

(10) The fats, or rather vats, ignoramus] So Mr. Motteux wittily translates it; for he professes he knew not what the original plus-valeur meant. Nor indeed, can I find out by any books, what it should mean.

(33) By

(11) By the queen of the chitterlings, quoth Panurge, all the hieroglyphicks of Egypt are mine a---- to this jargon. Why! here's a parcel of words full as analogous as chalk and cheese, or a cat and a cart-wheel! But why, pr'ythee, dear Double-fee, do they call these worshipful dons of yours, ignorant fellows? Only, said Double-fee, because they neither are, or ought to be clerks, and all must be ignorant as to what they transact here: nor is there to be any other reason given, but, The court hath said it; The court will have it so; The court has decreed it. Cop's body, quoth Pantagruel, they might full as well have call'd 'em necessity; for necessity has no law.

From thence, as he was leading us to see a thousand little puny presses, we spy'd another paltry bar, about which fate four or five ignorant waspish churls, of so testy fuming a temper, like an ass with squibs and crackers tied to his tail, and so ready to take pepper in the nose for yea and nay, that a dog would not have lived with 'em. They were hard at it with the lees and dregs of the grapes, which they grip'd over and over again, might and main, with their clench'd fists. They were call'd contractors, in the language of the country. These are the ugliest, mishapen, grim-looking scrubs, said friar John, that ever were beheld with or without spectacles. Then we pass'd by an infinite number of little pimping wine-presses, all full of vintage-mongers, who were picking, examining, and raking the grapes with some instruments, call'd bills of charge.

Finally, we came into a hall down stairs, where we saw an overgrown curst mangy curr, with a pair of heads, a wolf's belly, and claws like the devil of hell. The son of a bitch was fed with costs; for he

(12) By the queen of chitterlings] The idol Niphseleth, by whose name the author calls the queen of the chitterlings, was herself an hieroglyphick.

lived on a multiplicity of fine (12) amonds, and amerciaments, by order of their worships, to each of whom the monster was worth more than the best farm in the land. In their tongue of ignorance they call'd him Twofold. His dam lay by him, and her hair and shape was like her whelps; only she had four heads, two male, and two female, and her name was Fourfold. She was certainly the most curs'd and dangerous creature of the place, except her grandam, which we saw, and had been kept lockt up in a dungeon, time out of mind, and her name was Refusing of fees.

Friar John, who had always twenty yards of gut ready empty, to swallow a gallimaufry of lawyers, began to be somewhat out of humour, and desired Pantagruel to remember he had not din'd, and bring Double-fee along with him. So away we went, and as we march'd out at the back-gate, whom should we meet but an old piece of mortality in chains. He was half ignorant, and half learned, like an (13) hermaphrodite of Satan. The fellow was all (14) caparison'd with spectacles, as a tortoise is with shells, and liv'd on nothing but a sort of food, which, in their gibberish, was called appeals. Pantagruel asked Double-fee, of what breed was that prothonotary, and what name they gave him? Double-fee told us, that time out of mind, he had been kept there in chains, (15) to the great grief of their worships, who starv'd

(12) Amonds, &c.] A quibble upon the word amende, (a mulct or fine, in French) and almonds to eat.

(13) An hermaphrodite of Satan] In matter of law-suits a very devil; in other things a very dunce in name and nature.

(14) Caparison'd with spectacles] The functions of his office consisted entirely in revising the process.

(15) To the great grief of their worships] It should be, to his great grief by their worships, who had taken from him

starv'd him, and his name was Review. By the pope's sanctify'd two pounders, cry'd friar John, I don't much wonder at the meager cheer which this old chuff finds among their worships. Do but look a little on the weather-beaten scratch-toby, friend Panurge : by the sacred tip of my cowl, I'll lay five pounds to a hazel nut, the foul thief has the very looks of Gripe-men-all. These same fellows here, ignorant as they be, are as sharp and knowing as other folks. But were it my case, I'd send him packing with a squib in his breech, like a rogue as he is. By my (16) oriental barnicles, quoth Panurge, honest friar, thou'rt in the right : for if we but examine that treacherous review's ill-favour'd phiz, we find that the filthy smudge is yet more mischievous and ignorant, than these ignorant wretches here ; since they (honest dunces!) grapple and glean with as little harm and pother as they can, without any long fiddle-comes-farts, or tantalizing in the case : nor do they dally and demur in your suit ; but in two or three words, whip stitch, in a trice, they finish the vintage of the close, bating you all these damn'd tedious interlocutory, examinations and appointments, which fret to the heart's blood your fur'd law-cats.

him great part of the fines, which he claimed as his dues, to subsist on.

(16) Oriental barnicles] Oriental spectacles : lunettes ✓
is French for a pair of spectacles. The turks, who are orientals to us, have the moon (lune) for the symbol of their empire. Rabelais quibbles on the words lune and lunettes, moon and spectacles ; a pun not capable of being preserv'd in English, perhaps not worthy of it.



CHAP. XVII.

How we went for-wards, and how Panurge had like to have been kill'd.

WE put to sea that very moment, steering our course for-wards, and gave Pantagruel a full account of our adventures, which so deeply struck him with compassion, that he wrote some elegies on that subject, to divert himself during the voyage. When we were safe in the port, we took some refreshment, and took in fresh water and wood. The people of the place, who had the countenance of jolly fellows, and boon companions, were all of them for-ward folks, bloated and puffed up with fat; and we saw some who slash'd and pink'd their skins, to open a passage to the fat, that it might swell out at the slits and gashes which they made: neither more nor less than the shit-breech fellows in our country bepink and cut open their breeches, that the taffety on the inside may stand out and be puffed up. They said, that what they did was not out of pride or ostentation, but because otherwise their skins would not hold them without much pain. Having thus slash'd their skin, they us'd to grow much bigger; like the young trees, on whose barks the gardeners make incisions, that they may grow the better.

Near the haven there was a tavern, which for-wards seem'd very fine and stately. We repair'd thither, and found it fill'd with people of the forward nation, of all ages, sexes, and conditions; so that we thought some notable feast or other was getting ready: but we were told that all that throng were invited to the burfing of mine host, which caus'd all his friends and relations to hasten thither.

We

We did not understand that jargon, and therefore thought in that country, by that bursting they meant some merry meeting or other, as we do in ours by betrothing, wedding, groaning, christening, churching [of women] shearing [of sheep] reaping [of corn, or harvest-home] and many other junketting bouts that end in ing. But we soon heard that there was no such matter in hand.

The master of the house, you must know, had been a good fellow in his time, lov'd heartily to wind up his bottom, to bang the pitcher, and lick his dish: he us'd to be a very fair swallower of gravy soup, (1) a notable accountant in matter of hours; and his whole life was one continual dinner, like mine host at Rouillac, [in Perigord]. But now having farted out much fat for ten years together, according to the custom of the country, he was drawing towards the bursting hour: for neither the inner thin cawl wherewith the intrails are cover'd, nor his skin that had been jagg'd and mangled so many years, were able to hold and enclose his guts any longer, or hinder them from forcing their way out. Pray, quoth Panurge, is there no remedy, no help, for the poor man, good people? Why don't you swaddle him round with good tight girts, or secure his natural tub with a strong forb-apple-tree hoop? Nay, why don't you iron bind him, if needs be? This would keep the man from flying out and bursting. The word was

(1) A notable accountant in matter of hours] So they call in Poitou any great talker, who, when he has no more tales to tell, will count the hours, when the clock strikes, and that aloud, tho' others hear the clock as well as he. But in this place it also means a smell-feast, a gormandizing hanger-on, a guttling spunger, who, that he may'nt slip the critical minute when people use to dine, counts the hours, nay the quarters of every clock that strikes, and that with the utmost exactness.

not yet out of his mouth, when we heard something give a loud report, as if a huge sturdy oak had been split in two. Then some of the neighbours told us, that the bursting was over, and that the clap, or crack, which we heard, was the last fart: and so there was an end of mine host.

This made me call to mind a saying of the venerable (2) abbot of Castilliers, the very same who never car'd to hump his chamber-maids, but when he was (3) in pontificalibus. That pious person, being much dunned, teized and importuned by his relations to resign his abbey in his old age, said and profess'd, That he would not strip till he was ready to go to bed; and that the last fart which his reverend paternity was to utter, should be the fart of an abbot.

(2) Abbot of Castilliers] See for this Vigneul-Maurville his miscellanies, vol. 3, p. 247. Rotterdam edition.

(5) But when he was in pontificalibus] Gravity might have some share in this proud prelate's scrupulousness; but that which doubtless contributed most to it was, that if in any of these lewd actions he should be caught in a short habit, the secular judge might proceed against him. Ant. Rubenstadius to m. Ort. Gratius, part 1, of the *epistolæ obsec. viror. Qualem te invenio, talem te juvico . . . Et quando presbyter reperitur in aliquo indecenti opere, & non est vestitus sicut sacerdos esse debet, sed habitu seculari, tunc judex secularis potest eum habere & tractare pro homine seculari, & afficere eum pena corporali, non obstantibus privilegiis clericorum.*

N. B. Rabelais assigns none but chamber-maids to the abbot, because, as is observ'd by Verville, in ch. 10 of *his moyen de parvenir*, servant-maids is the appellative of such as serve plain honest lay-men; but chamber-maids live with priests or canons, to minister to all their wants.



CHAP. XVIII.

How our ships were stranded, and we were relieved by some people that were subject to queen Whims [*qui tenoient de la quinte.*]

WE weigh'd and set sail with a merry westerly gale, when about seven leagues off [twenty two miles] some gusts, or scuds of wind, suddenly arose, and the wind veering and shifting from point to point, was, as they say, like an old woman's breech, at no certainty; so we first got our starboard tacks aboard, and hawl'd off our lee-sheets. Then the gusts encreas'd, and by fits blow'd all at once from several quarters: yet we neither settled nor braded up close our sails, but only let fly the sheets, not to go against the master of the ship's direction; and thus having let go amain, lest we should spend our topsails, or the ship's quick-side should lie in the water, and she be overfet, we lay by and run adrift, that is, in a landloper's phrase, we temporis'd it. For he assur'd us, that, as these gusts and whirlwinds would not do us much good, so they could not do us much harm, considering their easiness and pleasant strife, as also the clearness of the sky, and calmness of the current. So that we were to observe the philosopher's rule, bear and forbear: that is, trim, or go according to the time.

However, these whirlwinds and gusts lasted so long, that we perswaded the master to let us go and lye at trie with our main course; that is, to hawl the tack aboard, the sheet close aft, the boling set up, and the

helm tied close aboard : so after a stormy gale of wind, we broke through the whirlwind. But 'twas like falling into Scylla to avoid Charybdis, [out of the frying-pan into the fire.] For we had not sailed a league, e'er our ships were stranded upon some sands, such as are the flats of St. Maixant.

All our company seem'd mightily disturb'd, except friar John, who was not a jot daunted, and with sweet sugar plum words comforted now one, and then another, giving them hopes of speedy assistance from above, and telling them that he had seen Castor at the main-yard-arm. Oh! that I were but now ashore, cry'd Panurge, that's all I wish for myself at present, and that you, who like the sea so well, had each man of you two hundred thousand crowns! (1) I would fairly let you set up shop on these sands, and would get a fat calf dress'd, and 100 of faggots cooled for you against you come ashore. I freely consent never to mount a wife, so you but set me ashore, and mount me on a horse that I may go home: no matter for a servant, I'll be contented to serve myself; I am never better treated than when I'm without a man. Faith old Plautus was in the right on't when he said, the more servants the more crosses: for such they are, even supposing they could want what they all have but too much of, a tongue, that

(1) I would fairly, &c.] Rabelais's words will by no means bear this construction: je vous mettrois ung veau en meuë, & rafraicherois ung cent de fagots pour votre retour. On which m. du Chat observes that tho' Panurge seems to say, I would prepare a fat calf for you, it was not by any means his intention so to do: for as people don't use to put up calves to fat in a hen-coop (meuë), any more than they cool or throw water on faggots they would have burn easily; so instead of engaging himself here to any thing, he only laughs at those who, together with himself, had too easily committed their persons to the dangers of the sea.

most

most busy, dangerous and (2) pernicious member of servants: accordingly, 'twas for their sakes alone, that the racks and tortures for confession were invented; though some foreign civilians in our time have drawn alogical and unreasonable consequences from it.

That very moment we spy'd a sail, that made towards us. When it was close by us, we soon knew what was the lading of the ship, and who was aboard of her. She was full freighted with drums: I was acquainted with many of the passengers that came in her, who were most of 'em of good families: among the rest Harry Cottiral, the chymist, an old toast, who had got a swinging afs's touchtripe (penis) fasten'd to his waist, as the good women's beads are to their girdle. In his left hand he held an old overgrown greasy foul cap, such as your scald-pated fellows wear, and in the right, a huge cabbage stump.

As soon as he saw me he was over-joy'd, and bawled out to me, What cheer ho? How dost like me now? Behold the true algamana (this he said, shewing me the afs's ticklegizard.) This doctor's cap is my true elixo; and this (continued he, shaking the cabbage stump in his fist) is * lunaria major: I have it, old boy, I have it; we'll blow the coal when thou'rt come back. But pray, father, said I, whence come you? Whither go you? What's your lading? Have you smelt the salt deep? To these four questions he answer'd, From queen Whims; for Touraine; alchymy; (3) to the very bottom.

Whom

(2) Pernicious member of servants] *Lingua mali pars pessima servi*, says Juvenal, sat. 9.

* *Lunaria major*] Because the leaves of it are like those of the sea-cabbage, which bears a great reputation, and is in mighty vogue with the alchymists.

(3) To the very bottom] This pleasant answer to four questions at a time, is like that of the famous Dante, as we meet with it in Domenichi's facetie, and other old

Whom have you got on board, said I? Said he, Astrologers, fortune-tellers, alchymists, rhymers, poets, painters, projectors, mathematicians, watchmakers, sing-songs, musicianers, and the devil and all of others that are subject to queen (4) Whims. They have ve-

ry

Italian books : Dante Alighieri, poeta famosissimo, tornando un giorno di fuora fù sopraggiunto da tre gentil, huomini Fiorentini suo i conoscenti ; i quali sapendo quanto ci fusse pronto nelle risposte, tutti à tre in prova gli fecero tre continuate domande in cotal guisa, dicendo gli il primo, Buon di messer Dante : E il secundo, Donde venite messer Dante ? e il terzo, e egli grosso il fiume messer Dante ? Ai quali senza punto fermare il cavallo. E senza far pausa alcuna al dire, egli così rispose : Buon di, e buon anno : Dalla fiera : Sino al culo.

The same in English, if I may not displease the reader in thinking him so unpolite as not to understand Italian in this age of operas.

" The famous poet, Dante Alighieri, returning home one day out of the country, was overtook by three gentlemen of Florence, his acquaintance ; who knowing how ready he was in his answers, they all three resolved, by way of proof, to make three successive attacks upon him in the following manner. The first said to him, Good-day, master Dante : the second, Whence come you, master Dante ? the third, Are the waters deep, master Dante ? To all which, without once stopping his horse, or making the least pause, he answered thus : Good-day, and good year : From the fair : To the very bottom."

Not unlike this is a story of Henry IV of France, who being overtaken upon the road by a clergyman that was posting to court ; the king, putting his head out of his coach, ask'd the man in his hasty way, Whence come ye ? Whither go ye ? What want ye ? The clergyman, without any ceremony or hesitation, made answer : From Blois : To Paris : A benefice. With which the king was so well pleas'd, he instantly granted his request.

(4) Queen Whims] La quinte. This means a fantastic

ry fair legible patents to shew for't, as anybody may see. Panurge had no sooner heard this, but he was upon the high-rope, and began to rail at them like mad. What o' devil d'ye mean, cry'd he, to sit idly here, like a pack of loitering sneaksbies, and see us stranded, while you may help us, and tow us off into the current! A plague o' your whims; you can make all things whatsoever, they say, so much as good weather and little children; yet won't make haste to fasten some hawsers and cables, and get us off. I was just coming to set you afloat, quoth Harry Cottiral: by Trismegistus, I'll clear you in a trice. With this he caus'd 7532810 huge drums to be unheaded on one side, and set that open side so, that it fac'd the end of the streamers and pendants; and having fastened them to good tacklings, and our ship's head to the stern of theirs, with cables fastened to the bits abaft the manger in the ship's loof, they towed us off ground at one pull; so easily and pleasantly, that you'd have wonder'd at it, had you been there. For the dub-o-dub rattling of the drums, with the soft noise of the gravel, which murmuring disputed us our way, and the merry cheers and huzzas of the sailors, made an harmony almost as good as that of the heavenly hodies when they roll and are whirled round their spheres, which rattling of the celestial wheels Plato said he heard some nights in his sleep.

We scorn'd to be behind-hand with 'em in civility, and gratefully gave them store of our sausages and chitterlings, with which we fill'd their drums; and we were just a hoisting two and sixty hogheads of wine out of the hold, when two huge whirlpools (physeteres) with great fury made towards their ship; spouting more water than is in the river Vienne, [Vienne] from Chinon to Saumur: to make short, all

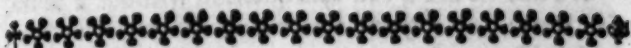
fic humour; maggots, or a foolish giddiness of brain; and also a fifth, or the proportion of five in musick, &c.

their drums, all their sails, their concerns, and themselves were fows'd, and their very hose were watered by the collar.

Panurge was so overjoy'd, seeing this, and laugh'd so heartily, that he was forc'd to hold his sides, and it set him into a fit of the cholic for two hours and more. I had a mind, quoth he, to make the dogs drink, and those honest whirlpools, e'gad, have saved me that labour and that cost. There's sawce for them; *αἰεὶς οὐ μὲν ὑδωρ*. Water's good, saith a poet; let 'em pindarise upon it: they never cared for fresh water, but to wash their hands or their glassses. This good salt water will stand 'em in good stead, for want of sal armoniac and nitre in (5) Geber's kitchen.

We could not hold any further discourse with 'em; for the former whirlwind hindered our ship from feeling the helm. The pilot advis'd us henceforwards to let her run adrift, and follow the stream, not busying ourselves with any thing, but making much of our carcases. For our only way to arrive safe at the queendom of Whims, was to trust to the whirlwind, and be led by the current.

(5) Geber's kitchen] An ancient Arabian alchymist, whose works are extant. Geberica, hoc est alcumistica coquina, quæ non minores decoquit opes quam popina, says Agrippa, eh. 89, of his *De vanitate scientiarum*.



C H A P. XIX.

How we arriv'd at the [queendom of Whims, or] kingdom of Quintessence, call'd Entelechy.

WE did as he directed us for about twelve hours, and on the third day the sky seemed to us somewhat clearer, and we happily arrived at the (1) port of Mateotechny, not far distant from the palace of Quintessence.

We met full-but on the key a great number of guards, and other military men that garrison'd the arsenal; and we were somewhat frightened at first, because they made us all lay down our arms, and, in a haughty manner, asked us whence we came?

Cousin, quoth Panurge to him that asked the question, we are of Touraine, and come from France, being ambitious of paying our respects to the lady Quintessence, and visit this famous realm of Entelechy.

What do you say, cry'd they? do you call it Entelechy or Endeley? Truly, truly, sweet cousins, quoth Panurge, we are a silly sort of grout-headed lobcocks, an't please you; be so kind as to forgive us if we chance to knock words out of joint: as for any thing else, we are down-right honest fellows, and true hearts.

(1) Port of Mateotechny] There is no pains more foolishly employ'd about any one thing than in the search of the philosopher's stone: but there are likewise other vain sciences, and the author means to say, that such as confine themselves thereto are arriv'd at the port of Mateotechny. *Μάταιος, vanus: Τίχνη, ars.*

We

We hav'nt ask'd you this question without a cause, said they: for a great number of others, who have passed this way from your country of Touraine, seem'd as meer joltheaded doddipoles, as ever were scored over the coxcomb, yet spoke as correct as other folks. But there has been here from other countries a pack of I know not what over-weening self-conceited prigs, as moody as so many mules, and as stout as any Scotch lairds, and nothing would serve these, forsooth, but they must wilfully wrangle and stand out against us at their coming; and much they got by it after all. Troth, we e'en fitted them, and claw'd 'em off with a vengeance, for all they looked so big and so grim.

Pray tell me, do's your time lie so heavy upon you in your world, that you don't know how to bestow it better than in thus impudently talking, disputing, and writing of our sovereign lady? There was much need that your (2) Tully, the consul, should go and leave the care of his commonwealth to busy himself idly about her; and after him, your (3) Diogenes Laertius the biographer, and your Theodorus Gaza the philosopher, and your Argiropilus the emperor, and your Bessarion the cardinal, and your (4) Politian the pedant, and your (5) Budæus the judge, and your Lascaris the ambassador, and the devil and all of those you call lovers of wisdom; whose number, it seems, was not thought great enough already, but lately your (6) Scaliger,

(2) Tully] In l. 1 of the Tusculan questions.

(3) Diogenes Laertius] In his life of Aristotle.

(4) Politian] In ch. 1 of his miscellanies.

(5) Budæus] In l. 1 of his de asse.

(6) Scaliger] This seems to suppose that Rabelais, who, some will have it, dy'd in 1553, had seen some work of Scaliger, where that philosopher treats of the entelevchy. Now, it is on the one side reckon'd for certain,

liger, (7) Bigot, (8) Chambrier, Francis (9) Fleury, and I can't tell how many such other junior sneaking fly-blows must take upon 'em to encrease it.

A squincy gripe the cods-headed changlings at the swallow, and eke at the cover-weefel; we shall make 'em---But the dewse take 'em; (they flatter the devil here, and smoothisfy his name, quoth Panurge, between their teeth.) You don't come here, continued the captain, to uphold 'em in their folly, you

tain, that Scaliger never spoke of the entelechy, but in his exercitations against Cardan, where, after he had defin'd the understanding, and explain'd the operations of the soul according to their system, who admit of Aristotle's entelechy, *Hæc quidam*, says he, *risui sunt, atque contemptui novis Lucianis, atque Diagoris culinariis: sed non neglecta sunt à maximo philosopho Bigotio; qui quidem penè solus hoc summum jus hodie tuetur in recondita philosophia.* But if, as is well known, this book of Scaliger was not published before the year 1557, how could Rabelais have seen it, who died four years before? Perhaps Scaliger having many years before imparted to Bigot his private sentiments on the entelechy, he might have communicated to Rabelais on the same footing, as hereafter in ch. 34 of this Vth book, we see the same Bigot had delivered his thoughts on the woman who in the Apocalypse is represented as having the moon under her feet. Another and greater difficulty in my mind, is that this passage of the exercitations aims personally at Rabelais by the words *novis Lucianis, atque Diagoris culinariis*, on account of the raillery which Rabelais had used against Scaliger in this very place. See du Chat further upon this subject in his preface and notes on this chapter.

(7) William Bigot, of whom Scaliger speaks in the preceding article.

(9) Chambrier] Joachim Camerarius, in ch. 10 of his obs. on the first book of the Tusculan questions.

(9) Fleury] In his apology against the calumniators of the Latin Tongue.

have

have no commission from 'em to this effect; well then, we'll talk no more on't.

Aristotle, that first of men, and peerless pattern of all philosophy, was our sovereign lady's godfather; and wisely and properly gave her the name of Entelechy. Her true name then is Entelechy, and may he be in tail beshit, and entail a shit-a bed faculty, and nothing else on his family, who dares call her by any other name: for whoever he is, he does her wrong, and is a very impudent person. You are heartily welcome, gentlemen. With this they coll'd and clipt us about the neck, which was no small comfort to us, I'll assure you.

Panurge then whisper'd me: Fellow-traveller, quoth he, hast thou not been somewhat afraid this bout? A little, said I. To tell you the truth of it, quoth he, never were the Ephraimites in a greater fear and quandary, when the Gileadites kill'd and drown'd them for saying (10) sibboleth instead of shibboleth; and among friends, let me tell you, that perhaps there is not a man in the whole country of Beauce, but might easily have stopt my bunghole with a cart-load of hay.

The captain afterwards took us to the queen's palace, leading us silently with great formality. Pantagruel would have said something to him; but the other, not being able to come up to his height, wished for a ladder, or a very long pair of stilts; then said, Patience, if it were our sovereign lady's will, we'd be as tall as you; well, we shall, when she pleases.

In the first galleries we saw great numbers of sick persons, differently plac'd according to their maladies. The leprous were apart; those that were poison'd on

(10) Sibboleth] See the book of Judges, ch. xii, ver. 6. See likewise Bodin's rep. l. 5, ch. 1.

one side ; those that had got the plague, alias the (12) pox, in the first rank, accordingly.



C H A P. XX.

How the Quintessence cur'd the sick with
a song.

THE captain shew'd us the queen, attended with her ladies and gentlemen in the second gallery. She look'd young, tho' she was at least (1) eighteen hundred years old ; and was handsome, slender, and as fine as a queen, that is, as hands could make her. He then said to us, 'Tis not yet a fit time to speak to the queen; be you but mindful of her doings in the mean while.

You have kings in your world, that fantastically pretend to cure some certain diseases ; as for example, scrophula or wens, swell'd throats, nick-nam'd the king's evil, and quartan agues, only with a touch : now our queen cures all manner of diseases without so much as touching the sick, but barely with a song, according to the nature of the distemper. He then shewed us a set of organs, and said, that when it was touched by her, those miraculous cures were performed. The organ was indeed the strangest that ever eyes beheld : for the pipes were of cassia fistula in the cod ; the top and cornish of guaiacum ; the bellows of rhubarb ; the pedals of turbith, and the clavier or keys of scammony.

(12) It is on their account principally that the chymical medicines are in vogue.

(1) Eighteen hundred years] With respect to the time when Aristotle flourish'd, who was the first coiner of the word entelechy.

While

While we were examining this wonderful new make of an organ, the leprous were brought in by her abstractors, spodizators, masticators, pregustics, tabachins, chachanins, neemanins, rabrebans, ner-cins, rozuins, nebidins, tearins, segamions, perarons, chafinins, farins, foteins, aboth, enilins, archasdarpennins, mebins, chabourins, and other officers, for whom I want names; so she played 'em I don't know what sort of a tune or song, and they were all immediately cured.

Then those who were poisoned were had in, and she had no sooner given them a song, but they began to find a use for their legs, and up they got. Then came on the deaf, the blind and the dumb, and they too were restored to their lost faculties and senses with the same remedy; which did so strangely amaze us (and not without reason, I think) that down we fell on our faces, remaining prostrate, like men ravish'd in extasy, and were not able to utter one word thro' the excess of our admiration, till she came, and having touched Pantagruel with a fine fragrant nosegay of red roses, which she held in her hand, thus made us recover our senses and get up. Then she made us the following speech in byssin words, such as Parisatis desired should be spoken to her son Cyrus, or at at least of crimson alamode.

(3) The probity that scintillizes in the superficies of your persons, informs my ratiocinating faculty, in a most stupendous manner, of the radiant virtues, latent within the precious caskets and ventricles of your minds. For, contemplating the mellifuous suavity of your thrice discreet reverences; 'tis impossible not to be persuaded with facility, that neither your affec-

(3) The probity, &c.] M. du Chat makes the original run thus: The probity that scintillizes in the circumference of your words, informs my ratiocinating faculty of the virtue, latent in the centre of your minds.

tions

tions nor your intellects are vitiated with any defect, or privation of liberal and exalted sciences : far from it, all must judge that in you are lodged a cornucopia, an encyclopedia, an unmeasurable profundity of knowledge in the most peregrine and sublime disciplines, so frequently the admiration, and so rarely the concomitants of the imperite vulgar. This gently compels me, who in preceding times indefatigably kept my private affections absolutely subjugated, to condescend to make my application to you in the trivial phrase of the plebeian world ; and assure you, that you are well, most well, most heartily well, more than most heartily welcome.

I have no hand at making of speeches, quoth Panurge to me privately : pr'ythee, man, make answer to her for us, if thou canst. This would not work with me however, neither did Pantagruel return a word : so that queen Whims, or queen Quintessence (which you please) perceiving that we stood as mute as fishes, said : Your taciturnity speaks you not only disciples of Pythagoras, from whom the venerable antiquity of my progenitors in successive propagation was eman'd and derives its original ; but also discovers, that through the revolution of many retrograde moons, you have in Egypt press'd the extremities of your fingers, with the hard tenants of your mouths, and scalptiz'd your heads (4) with frequent applications of your unguicules. In the school of Pythagoras, taciturnity was the symbol of abstracted and superlative knowledge ; and the silence of the Egyptians was agnited as an expressive manner of divine adoration : this caused the pontiffs of Hierapolis to sacrifice to the great deity in silence, impercussively,

(4) With frequent applications of your unguicules] - It is in the original, with one finger ; a sign of effeminacy and indolence, with which Pompey was formerly reproached, as Seneca, Plutarch, and others have observed.

without

without any vociferous or obstreperous sound. My design is not to enter into a privation of gratitude towards you; but by a vivacious formality, tho' matter were to abstract itself from me, excentricate to you my cogitations.

Having spoken this, she only said to her officers, (5) Tabachins, (6) A panacea; and strait they desired us not to take it amiss, if the queen did not invite us to dine with her: for she never eat any thing at dinner but some categories, jecabots, emnins, dimions, abstractions, harborins, chelimins, second intentions, caradoths, antitheses, metempsychoses, transcendent prolepsies, and such other light food.

Then they took us into a little closet, lin'd through with alarums, where we were treated God knows how. 'Tis said, that Jupiter writes whatever is transacted in the world, on the diphthera or skin of the (7) Amalthæan goat that suckled him in Crete, which pelt served him instead of a shield against the Titans, whence he was nick-nam'd (8) Egiochos. Now, as I hate to drink water, brother

(5) Tabachins] I know not what this word means. The Italians indeed call a pander for boys, or a cockbawd in the crupper-mongering way, tabbachino. So this queen here may in a contemptuous way call her servants, like some persons of quality now-a-days,---Here, bougres, &c.

(6) A panacea] Cotgrave says, it is a call to meat (à pan) like à manger. It is likewise an herb called in English all-heal, for it cures all distempers (credat quicunque vult.) Pliny and Dioscorides speak of this wonderful vegetable, which Erasmus in his encomium moriæ says must grow, if any where, in the fortunate islands, which produce every thing at a wish.

(7) Amalthæan goat] It should be the goat Amalthæa.

(8) Ægiochos] From αἴξ, capra, & ἔχω, habeo.

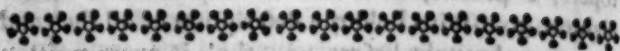
topers,

topers, I protest, it would be impossible to make eighteen goat-skins hold the description of all the good meat they brought before us; tho' it were written in characters as small as those in which were penn'd Homer's illiads, which (9) Tully tells us he saw enclosed in a nut-shell.

For my part, had I one hundred mouths, as many tongues, a voice of iron, a heart of oak, and lungs of leather, together with the mellifluous abundance of Plato; yet I never could give you a full account of a third part of a second of the whole.

Pantagruel was telling me, that he believed the queen had given the symbolic word used among her subjects, to denote sovereign good cheer, when she said to her tabachins, A panacea; just as Lucullus us'd to say, In Apollo, when he design'd to give his friends a singular treat; though sometimes they took him at unawares, as, among the rest, Cicero and Hortensius sometimes used to do.

(9) Tully, &c.] See Pliny, lib. vii, cap. 21. According to the new editions of Rabelais, after that of Lyons, 1573, Tully had actually read this wonderful copy of the Iliad. If so, he had better eyes than I have. Rabelais only says avoit veu, not leu. 'Tis the printer that did the orator's eyes this honour.



CHAP. XXI.

How the queen pass'd her time after dinner.

WHEN we had dined, a chachanin led us into the queen's hall, and there we saw how, after dinner, with the ladies and princes of her court, she used to sit, scarce, bould, range, and pass away time with a fine large white and blue silk sieve. We also perceived how they revived antient sports, diverting themselves together at,

- | | |
|---------------|-------------------|
| (1) 1. Cordax | 8. Calabrisme. |
| 2. Emmelia. | 9. Molossia. |
| 3. Sicinnia. | 10. Cernophorum. |
| 4. Jambics. | 11. Monogas. |
| 5. Persica. | 12. Terminalia. |
| 6. Phrygia. | 13. Floralia. |
| 7. Thracia. | 14. Pyrrhice. |
| | 15. Nicatism, (2) |

And a thousand other dances.

After-

(1) 1. A sort of country-dance. 2. A still tragic-dance. 3. Dancing and singing used at funerals. 4. Cutting farcafms and lampoons. 5. The Persian dance. 6. Tunes, whose measure inspired men with a kind of divine fury. 7. The Thracian movement. 8. Smutty verses. 9. A measure to which the molossi of Epirus danc'd a certain morrice. 10. A dance with bowls or pots in their hands. 11. A song where one sings alone. 12. Sports at the holidays of the god of bounds. 13. Dancing naked at Flora's holidays. 14. The Trojan-dance in armour. Le du Chat differs a little in the order of these names.

(2) Nicatism] Athenæus, lib. xiv, cap. 7, makes mention

Afterwards she gave orders that they should shew us the apartments and curiosities in her palace : accordingly we saw there such new, strange, and wonderful things, that I am still ravish'd in admiration every time I think on't. However, nothing surpriz'd us more than what was done by the gentlemen of her household, abstractors, parazons, nebidins, spodizators, and others, who freely, and without the least dissembling, told us, that the queen their mistress did all impossible things, and cur'd men of incurable diseases ; and they, her officers, us'd to do the rest.

I saw there a young parazon cure many of the new consumption, I mean the pox, tho' they were never so peppered : had it been the rankest (3) Roan ague, [anglicè, the Covent-garden gout] 'twas all one with him ; touching only their dentiform vertebra thrice with a piece of a wooden shoe, he made them as wholesome as so many sucking pigs.

Another did thoroughly cure folks of dropsies, tympanies, ascites, and hypofarcides, striking them on the belly nine times with a (4) Tenedian fatchel, without any solution of the continuum.

Another mention of all these dances of the antients, even nica-tism, which sir T. U. and all the new editions have omitted.

(3) Roan ague] It should be Rouen, not Roan ; they are two different towns in France, at a vast distance from each other. Why the pox is denominated from Rouen, is either because it first appeared there, or because such as have it in a violent degree are enrouez, made hoarse by it.

(4) Tenedian fatchel] It shou'd be Tenedian axe. It is the tenedia bipennis (a twy-bill or two-edg'd axe of Tenedos : see Cambridge dict.) It was, as m. du Chat observes, a symbol of extreme severity. This axe or bipennis gave rise to the French word besaguë, from bis-acuta, because of its double edge. Many of the former

Another cur'd all manner of fevers and agues, on the spot, only with hanging (5) a fox-tail on the left side of the patient's girdle.

One removed the tooth-ach only with washing the root of the aching tooth with elder-vinegar, and letting it dry half an hour (6) in the sun.

Another, the gout, whether hot or cold, natural or accidental, by barely making the gouty person shut his mouth, and open his eyes.

I saw another ease nine good gentlemen of (7) St. Francis's distemper, in a very short space of time, having clapp'd a rope about their necks, at the end of which hang'd a box with ten thousand gold crowns in't.

One, with a wonderful engine, throw'd the houses out at the windows, by which means they were purged of all pestilential air.

Another cur'd all the three kinds of hecticks, the tabid, atrophes, and emaciated, without bathing, without tabian milk, dropax, alias depilatory, or other such medicaments; only turning the consumptive for three months into monks: and he assured me, that if they did not grow fat and plump in a monastick way of living, they never would be fattened in this world, either by nature, or by art.

editors of Rabelais, not understanding what besaguë meant, substituted the word besace, a satchel, instead of besaguë, which last word perfectly well shews the folly of dame Quintessence's officers, attempting to cure the dropsy, comparing their rashness to that of a man who should think it possible to strike several strokes with a twy-bill on any one's belly without making a wound.

(5) Fox-tail] To drive away the flies which pester'd the patient.

(6) In the sun] No shorter nor better way to cure the tooth-ach than to pull out the tooth that causes it.

(7) A consumption in the pocket, or want of money; for those of St. Francis's order must carry none about them.

I saw

I saw another surrounded with a crowd of two sorts of women. Some were young, quaint, clever, neat, pretty, juicy, tight, brisk, buxom, proper, kind-hearted, and as right as my leg, to any man's thinking. The rest were old, weather-beaten, over-ridden, toothless, blear-ey'd, tough, wrinkled, shrivell'd, tawny, mouldy, phthisicky, decrepid hags, beldams, and walking carcases. We were told that his office was to cast anew those she-pieces of antiquity, and make them such as the pretty creatures whom we saw, who had been made young again that day, recovering at once the beauty, shape, size, and disposition, which they enjoyed at sixteen; except their heels, that were now much shorter than in their former youth.

This made them yet more apt to fall backwards, whenever any man happened to touch 'em, than they had been before. As for their counterparts, the old mother-scratch-tobies, they most devoutly waited for the blessed hour, when the batch that was in the oven was to be drawn, that they might have their turns, and in a mighty haste they were pulling and hawling the man like mad, telling him, that 'tis the most grievous and intolerable thing in nature for the tail to be o' fire, and the head to scare away those who should quench it.

The officer had his hands full, never wanting patients; neither did his place bring him in little, you may swear. Pantagruel asked him, whether he could also make old men young again? He said, he could not. But the way to make them new men, was to get them to cohabit with a new-cast female: for thus they caught that fifth kind of crinckams, which some call pellade, in Greek *ὀφθαλμοί*, that makes them cast off their old hair and skin, just as the serpents do; and thus their youth is renewed like the Arabian phoenix's. This is the true fountain of youth, for there the old and decrepid become young, active, and lusty.

Just so, as Euripides tells us, Iolaus was transfigured; and thus Phaon, for whom kind-hearted Sappho run wild, grew young again for Venus's use: so Tithon by Aurora's means; so Æson by Medæa, and Jason also, who, if you'll believe Pherecides and Simonides, was new-vamp'd and died by that witch; and so were the nurses of jolly Bacchus, and their husbands, as Eschylus relates.



C H A P. XXII.

How queen Whims's officers were employ'd; and how the said lady retain'd us among her abstractors.

I Then saw a great number of the queen's officers, who made black-a-moors white as fast as hops, just rubbing their bellies with the bottom of a pannier.

Others, with three couples of foxes in one yoke, plowed a sandy shore, and did not lose their seed.

Others wash'd burnt tiles, and made them lose their colour.

Others extracted water out of pumice-stones; braying them a good while in a mortar, and chang'd their substance.

Others sheer'd asses, and thus got long fleece wool.

Others gathered off of thorns grapes, and figs off of thistles.

Others strok'd he-goats by the dugs, and sav'd their milk in a sieve; and much they got by it.

Others wash'd asses heads without losing their soap.

Others

Others taught cows to dance, and did not lose their fiddling.

Others pitch'd nets to catch the wind, and took cock lobsters in them.

I saw a young spodizator, who very artificially got farts out of a dead afs, and sold them for five pence an ell. }

Another did putrify beetles. O the dainty food !

Poor Panurge fairly cast up his accompts, and gave up his half-penny [i. e. vomitted] seeing a archafdar-penin, who laid a huge plenty of chamberlie to putrify in horse-dung, mish-mash'd with abundance of christian fir-reverence. Pugh, fie upon him, nasty dog ! However, he told us, that with this sacred distillation, he watered kings and princes, and made their sweet lives a fathom or two the longer.

(2) ' Others built churches to jump over the steeples.

' Others set carts before the horses,' and began to flay eels at the tail ; neither did the eels cry before they were hurt, like those of Melun.

Others out of nothing made great things, and made great things return to nothing.

Others cut fire into stakes with a knife, and drew water with a fish-net.

(3) ' Others made chalk of cheese, and honey of a dog's t--d.

We saw a knot of others, about a baker's dozen in number, tippling under an arbour. They topped out of jolly bottomless cups, four sorts of cool, spark-

(2) Others built churches, &c.] This, and the other article with turned commas, are not in Rabelais, who says here, Others broke (andouilles) chitterlings against their knees.

(3) Others made chalk, &c.] The original says, Lanterns of bladders, and brass-shovels of clouds.

ling, pure, delicious vine-tree syrup, which went down like mother's milk; and healths and bumpers flew about like lightning. We were told, that these true philosophers were fairly multiplying the stars by drinking till the seven were fourteen, as brawny Hercules did with Atlas.

Others made a virtue of necessity, and the best of a bad market, which seemed to me a very good piece of work.

Others made alchymy with their teeth, and clapping their hind retort to the recipient, made scurvy faces, and then squeez'd.

Others, in a large grass-plat, exactly measured how far the fleas could go at a hop, a step, and a jump; and told us, that this was exceeding useful for the ruling of kingdoms, the conduct of armies, and the administration of commonwealths; and that Socrates, who first got philosophy out of heaven, and from idle and trifling, made it profitable and of moment, us'd to spend half his philosophizing time in measuring the leaps of fleas, as Aristophanes, the quintessential, affirms.

I saw two gibbous by themselves, keeping watch on the top of a tower; and we were told, they guarded the moon from the wolves.

In a blind corner, I met four more very hot at it, and ready to go to loggerheads. I asked what was the cause of the stir and ado, the mighty coil and pothier they made? And I heard that for four or five live-long days, those over-wise roisters had been at it ding-dong, disputing on three high, more than metaphysical propositions, promising themselves mountains of gold by solving them: the first was concerning a he-ass's shadow: the second, of the smoke of a lantern: and the third of goat's hair, whether it were wool or no? We heard that they did not think it a bit strange, that two contradictions in mode, form, figure, and time, should be true. Tho' I'll warrant the
the

the sophists of Paris had rather be unchristned than own so much.

While we were admiring all those men's wonderful doings, the evening star already twinkling; the queen (God bless her) appeared attended with her court, and again amazed and dazzled us. She perceiv'd it, and said to us:

What occasions the aberrations of human cogitations through the perplexing labyrinths and abysses of admiration, is not the source of the effects, which sagacious mortals visibly experience to be the consequential result of natural causes: 'tis the novelty of the experiment, which makes impressions on their conceptive, cogitative faculties; that do not previde the facility of the operation adequately, with a subact and sedate intellection, associated with diligent and congruous study. Consequently let all manner of perturbation abdicate the ventricles of your brains, if any one has invaded them while they were contemplating what is transacted by my domestick ministers. Be spectators and auditors of every particular phenomenon, and every individual proposition, within the extent of my mansion; satiate yourselves with all that can fall here under the consideration of your visual or ascultating powers, and thus emancipate yourselves from the servitude of crassous ignorance. And that you may be induc'd to apprehend how sincerely I desire this, in consideration of the studious cupidity, that so demonstratively emicates at your external organs, from this present particle of time, I retain you as my abstractors: Geber, my principal talachin, shall register and initiate you at your departing.

We humbly thank'd her queenship, without saying a word, accepting of the noble office she conferred on us.



On CHAP. XXIII.

How the queen was serv'd at dinner, and
of her way of eating.

QUEEN Whims, after this, said to her gentlemen: The orifice of the ventricle, that ordinary embassador for the alimentation of all members, whether superior or inferior, importunes us to restore, by the apposition of idoneous sustenance, what was dissipated by the internal calidity's action on the radical humidity. Therefore spodizators, geginins, memains, and parazons, be not culpable of dilatory protraction in the apposition of every re-roborating species, but rather let 'em pullulate and super-abound on the tables. As for you, nobilissim prægustators, and my gentilissim masticators, your frequently experimented industry, internected with perdiligent sedulity, and sedulous perdiligence, continually adjuvates you to perficiate all things in so expeditious a manner, that there is a necessity of exciting in you a cupidity to consummate them. Therefore I can only suggest to you still to operate, as you are assuefacted indefatigably to operate.

Having made this fine speech, she retir'd for a while with part of her women, and we were told, that 'twas to bathe, as the ancients did more commonly than we use now-a-days to wash our hands before we eat. The tables were soon plac'd, the cloth spread, and then the queen fate down. She eat nothing but celestial ambrosia, and drank nothing but divine nectar. As for the lords and ladies that were there, they, as well as we, far'd on as rare, costly,

costly, and dainty dishes, as ever Apicius wot or dream'd of in his life.

When we were as round as hoops, and as full as eggs, with stuffing the gut, an (1) olla podrida was set before us, to force hunger to come to terms with us, in case it had not granted us a truce; and such a huge vast thing it was, that the plate which Pythius Althius gave king Darius, would hardly have covered it. The olla consisted of several sorts of pottages, fallads, fricasees, saugrenees, cabirotadoes, roast and boil'd meat, carbonadoes, swinging pieces of powder'd beef, good old hams, dainty deifical somates, cakes, tarts, a world of curds after the morisk way, fresh cheefe, jellies, and fruit of all sorts. All this seemed to me good and dainty: however the sight of it made me sigh; for, alas, I could not taste a bit on't; so full I had filled my puddings before, and a bellyful's a bellyful, you know. Yet I must tell you what I saw, that seem'd to me odd enough o'conscience: 'twas some pasties in paste; and what should those pasties in paste be, d'ye think, but pasties in pots? At the bottom I perceived store of dice, cards, (2) tarots, (3) luettes, chess-men and chequers, besides full bowls of gold crowns, for those who have a mind to have a game or two, and try their chance. Under this I saw a jolly company of mules in stately trappings, with velvet foot-cloths, and a troop of ambling nags, some for men, and some for women; besides I don't know how many litters all lin'd with velvet, and some coaches of Ferrara make: all this for those who had a mind to take the air.

(1) Olla podrida] Some call it an olio. Rabelais pot-pourry.

(2) Great cards on which many different things are figur'd.

(3) Pieces of ivory to play withal.

This did not seem strange to me : but if any thing did, 'twas certainly the queen's way of eating ; and truly 'twas very new, and very odd : for she chew'd nothing, the good lady ; not but that she had good found teeth, and her meat required to be masticated ; but such was her highness's custom. When her prægustators had tasted the meat, her masticators took it and chew'd it most nobly : for their dainty chops and gullets were lin'd thro' with crimson satin, with little welts, and gold purls, and their teeth were of delicate white ivory. Thus, when they had chew'd the meat ready for her highness's maw, they poured it down her throat through a funnel of fine gold, and so on to her craw. For that reason, they told us, she never visited a close-stool but by proxy.



CHAP. XXIV.

How there was a ball in the manner of a tournament, at which queen Whims was present.

AFTER supper there was a ball in the form of a tilt or tournament, not only worth seeing, but also never to be forgotten. First, the floor of the hall was covered with a large piece of velveted white and yellow chequer'd tapestry, each chequer exactly square, and three full spans in breadth.

Then thirty two young persons came into the hall ; sixteen of them arrayed in cloth of gold ; and of these, eight were young nymphs, such as the ancients describ'd Diana's attendants : the other eight were a king, a queen, two wardens of the castle, two knights, and two archers. Those of the other band were clad in cloth of silver,

They

They posted themselves on the tapestry in the following manner: the kings on the last line of the fourth square; so that the golden king was on a white square, and the silver'd king on a yellow square, and each queen by her king; the golden queen on a yellow square, and the silver'd queen on a white one: and on each side stood the archers to guard their kings and queens; by the archers the knights, and the wardens by them. In the next row before 'em stood the eight nymphs; and between the two bands of nymphs four rows of squares stood empty.

Each band had its musicians, eight on each side, dress'd in its livery; the one with orange-coloured damask, the other with white; and all played on different instruments most melodiously and harmoniously, still varying in time and measure as the figure of the dance requir'd. This seem'd to me an admirable thing, considering the numerous diversity of steps, back-steps, bounds, rebounds, jerts, paces, leaps, skips, turns, coupés, hops, leadings, risings, meetings, flights, ambuscadoes, moves, and removes.

I was also at a loss, when I strove to comprehend how the dancers could so suddenly know what every different note meant: for they no sooner heard this or that sound, but they plac'd themselves in the place which was denoted by the musick, tho' their motions were all different. For the nymphs that stood in the first file, as if they designed to begin the fight, march'd strait forwards to their enemies from square to square, unless it were the first step, at which they were free to move over two steps at once. They alone never fall back [which is not very natural to other nymphs] and if any of them is so lucky as to advance to the opposite king's row, she is immediately crown'd queen of her king, and after that, moves with the same state, and in the same manner as the queen; but till that happens, they never strike

their enemies but forwards, and obliquely in a diagonal line. However, they make it not their chief business to take their foes; for if they did, they would leave their queen expos'd to the adverse parties, who then might take her.

The kings move and take their enemies on all sides square-ways, and only step from a white square into a yellow one, and vice versa, except at their first step the rank should want other officers than the wardens; for then they can set 'em in their place, and retire by him.

The queens take a greater liberty than any of the rest; for they move backwards and forwards all manner of ways, in a strait line, as far as they please, provided the place be not filled with one of their own party, and diagonally also keeping to the colour on which they stand.

The archers move backwards or forwards, far and near, never changing the colour on which they stand.

The knights move, and take in a lineal manner, stepping over one square, though a friend or a foe stand upon it, posting themselves on the second square to the right or left, from one colour to another; which is very welcome to the adverse party, and ought to be carefully observed, for they take at unawares.

The wardens move, and take to the right or left, before or behind them, like the kings, and can advance as far as they find places empty; which liberty the kings take not.

The law which both sides observe, is, at the end of the fight, to besiege and enclose the king of either party, so that he may not be able to move; and being reduced to that extremity, the battle is over, and he loses the day.

Now to avoid this, there is none of either sex of each party, but is willing to sacrifice his or her life, and

and they begin to take one another on all sides in time, as soon as the musick strikes up. When any one takes a prisoner, he makes his honours, and striking him gently in the hand, puts him out of the field and combat, and encamps where he stood.

If one of the kings chance to stand where he might be taken, it is not lawful for any of his adversaries that had discovered him, to lay hold on him: far from it, they are strictly enjoin'd humbly to pay him their respects, and give him notice, saying, God preserve you, sir! that his officers may relieve and cover him, or he may remove, if unhappily he could not be reliev'd. However, he is not to be taken, but greeted with a good-morrow, the others bending the knee; and thus the tournament uses to end.



CHAP. XXV.

How the thirty-two persons at the ball fought.

THE two companies having taken their stations, the musick struck up, and with a martial-sound, which had something of horrid in it, like a point of war, rouz'd and alarm'd both parties, who now began to shiver, and then soon were warm'd with warlike rage; and having got in readiness to fight desperately, impatient of delay, stood waiting for the charge.

Then the musick of the silver'd band ceas'd playing, and the instruments of the golden side alone were heard, which denoted that the golden party attack'd. Accordingly a new movement was play'd for the onset, and we saw the nymph, who stood before the queen, turn to the left towards her king, as
it

it were to ask leave to fight; and thus saluting her company at the same time, she mov'd two squares forwards, and saluted the adverse party.

Now the musick of the golden brigade ceas'd playing, and their antagonists began again. I ought to have told you, that the nymph, who began by saluting her company, had by that formality also given them to understand that they were to fall on. She was saluted by them in the same manner with a full turn to the left, except the queen, who went aside towards her king to the right; and the same manner of salutation was observed on both sides during the whole ball.

The silver'd nymph that stood before her queen likewise mov'd, as soon as the musick of her party sounded a charge: her salutations, and those of her side, were to the right, and her queen's to the left. She mov'd in the second square forwards, and saluted her antagonists, facing the first golden nymph: so that there was not any distance between them, and you would have thought they two had been going to fight; but they only strike sideways.

Their comrades, whether silver'd or golden, follow'd 'em in an intercalary figure, and seem'd to skirmish a while, till the golden nymph, who had first enter'd the lists, striking a silver'd nymph in the hand on the right, put her out of the field, and set herself in her place. But soon the musick playing a new measure, she was struck by a silver'd archer, who after that was oblig'd himself to retire. A silver'd knight then sallied out, and the golden queen posted herself before her king.

Then the silver'd king, dreading the golden queen's fury, remov'd to the right, to the place where his warden stood, which seem'd to him strong and well guarded.

The two knights on the left, whether golden or silver'd, march'd up, and on either side took up many nymphs, who could not retreat; principally the

the golden knight, who made this his whole business: but the silver'd knight had greater designs, dissembling all along, and even sometimes not taking a nymph when he could have done it, still moving on till he was come up to the main body of the enemies, in such a manner, that he saluted their king with a, God save you, sir!

The whole golden brigade quaked for fear and anger, those words giving notice of their king's danger: not but that they could soon relieve him, but because their king being thus saluted, they were to lose their warden on the right wing, without any hopes of a recovery. Then the golden king retir'd to the left, and the silver'd knight took the golden warden, which was a mighty loss to that party. However, they resolv'd to be reveng'd, and surrounded the knight that he might not escape. He try'd to get off, behaving himself with a great deal of gallantry, and his friends did what they could to save him; but at last he fell into the golden queen's hands, and was carried off.

Her forces, not yet satisfied, having lost one of her best men, with more fury than conduct mov'd about, and did much mischief among their enemies. The silver'd party warily dissembled, watching their opportunity to be even with them, and presented one of their nymphs to the golden queen, having laid an ambuscado; so that the nymph being taken, a golden archer had like to have seiz'd the silver'd queen. Then the golden knight undertakes to take the silver'd king and queen, and says, Good-morrow. Then the silver'd archer salutes them, and was taken by a golden nymph, and she herself by a silver'd one.

The fight was obstinate and sharp. The wardens left their posts, and advanc'd to relieve their friends. The battle was doubtful, and victory hover'd over both armies. Now the silver'd host charge and
break

break through their enemy's ranks, as far as the golden king's tent, and now they are beaten back: the golden queen distinguishes herself from the rest by her mighty achievements, still more than by her garb and dignity; for at once she takes an archer, and going side-ways, seizes a silver'd warden. Which thing the silver'd queen perceiving, she came forwards, and rushing on with an equal bravery, takes the last golden warden, and some nymphs. The two queens fought a long while hand to hand; now striving to take each other by surprize, then to save themselves, and sometimes to guard their kings. Finally, the golden queen took the silver'd queen; but presently after she herself was taken by the silver'd archer.

Then the silver'd king had only three nymphs, an archer, and a warden left; and the golden only three nymphs and the right knight: which made them fight more slowly and warily than before. The two kings seem'd to mourn for the loss of their loving queens, and only studied and endeavour'd to get new ones out of all their nymphs, to be rais'd to that dignity, and thus be married to them. This made them excite those brave nymphs to strive to reach the farthest rank, where stood the king of the contrary party, promising them certainly to have them crown'd if they could do this. The golden nymphs were beforehand with the others, and out of their number was created a queen, who was dress'd in royal robes, and had a crown set on her head. You need not doubt the silver'd nymphs made also what haste they could to be queens: one of them was within a step of the coronation place; but there the golden knight lay ready to intercept her, so that she could go no further.

The new golden queen, resolv'd to shew herself valiant, and worthy of her advancement to the crown, achiev'd great feats of arms. But in the mean time,
the

the silver'd knight takes the golden warden who guarded the camp: and thus there was a new silver'd queen, who, like the other, strove to excel in heroic deeds at the beginning of her reign. Thus the fight grew hotter than before. A thousand stratagems, charges, rallyings, retreats and attacks were try'd on both sides; till at last the silver'd queen, having by stealth advanc'd so far as the golden king's tent, cry'd, God save you, sir! Now none but his new queen could relieve him: so she bravely came and expos'd herself to the utmost extremity to deliver him out of it. Then the silver'd warden, with his queen, reduced the golden king to such a stress, that to save himself, he was forced to lose his queen; but the golden king took him at last. However the rest of the golden party were soon taken; and that king being left alone, the silver'd party made him a low bow, crying, Good morrow, sir! which denoted that the silver'd king had got the day.

This being heard, the musick of both parties loudly proclaim'd the victory. And thus the first battle ended, to the unspeakable joy of all the spectators.

After this the two brigades took their former stations, and began to tilt a second time, much as they had done before; only the musick play'd somewhat faster than at the first battle, and the motions were altogether different. I saw the golden queen sally out one of the first, with an archer and a knight, as it were angry at the former defeat, and she had like to have fallen upon the silver'd king in his tent among his officers: but having been baulk'd in her attempt, she skirmish'd briskly, and overthrew so many silver'd nymphs and officers, that it was a most amazing sight. You would have sworn she had been another Penthesilea; for she behav'd herself with as much bravery as that amazonian queen did at Troy.

Bu

But this havock did not last long ; for the silver'd party, exasperated by their loss, resolv'd to perish, or stop her progress : and having posted an archer in ambuscado on a distant angle, together with a knight errant, her highness fell into their hands, and was carried out of the field. The rest were soon routed after the taking of their queen ; who, without doubt, from that time resolv'd to be more wary, and keep near her king, without venturing so far amidst her enemies, unless with more force to defend her. Thus the silver'd brigade once more got the victory.

This did not dishearten or deject the golden party : far from it, they soon appear'd again in the field to face their enemies ; and being posted as before, both the armies seem'd more resolute and cheerful than ever. Now the martial concert began, and the musick was above a hemiote the quicker, according to the warlike phrygian mode, such as was invented by Marsyas.

Then our combatants began to wheel about, and charge with such a swiftness, that in an instant they made four moves, besides the usual salutations. So that they were continually in action, flying, hovering, jumping, vaulting, curvetting, with petauristical turns and motions, and often intermingled.

Seeing them turn about on one foot after they had made their honours, we compar'd them to your tops or gigs, such as boys use to whip about ; making them turn round so swiftly, that they sleep, as they call it, and motion cannot be perceiv'd, but resembles rest, its contrary : so that if you make a point or mark on some part of one of those giggs, 'twill be perceiv'd not as a point, but as a continual line, in a most divine manner, as Cusanus has wisely observ'd.

While they were thus warmly engag'd, we heard continually the claps and epifemaphies, which those

of

of the two bands reiterated at the taking of their enemies ; and this, join'd to the variety of their motions and musick, would have forced smiles out of the most severe Cato, the never-laughing Crassus, the Athenian man-hater Timon ; nay, even whining Heraclitus, tho' he abhorr'd laughing, the action that's most peculiar to man. For who could have forbore ? seeing those young warriors, with their nymphs and queens, so briskly and gracefully advance, retire, jump, leap, skip, spring, fly, vault, caper, move to the right, to the left, every way still in time, so swiftly, and yet so dextrously, that they never touch'd one another but methodically.

As the number of the combatants lessen'd, the pleasure of the spectators increas'd ; for the stratagems and motions of the remaining forces were more singular. I shall only add, that this pleasing entertainment charm'd us to such a degree, that our minds were ravish'd with admiration and delight ; and the martial harmony mov'd our souls so powerfully, that we easily believed what is said of Ismenias's having excited Alexander to rise from table, and run to his arms, with such a warlike melody. At last the golden king remain'd master of the field : and while we were minding those dances, queen Whims vanish'd, so that we saw her no more from that day to this.

Then Geber's michelots conducted us, and we were set down among her abstractors, as her queen-ship had commanded. After that, we return'd to the port of Mateotechny, and thence strait abroad our ships : for the wind was fair, and had we not hoisted out o'hand, we could hardly have got off in three quarters of a moon in the wain.



CHAP. XXVI.

0802 How we came to the island of Odes, where
the ways go up and down.

WE sail'd before the wind, between a pair of courses, and in two days made the island of Odes, at which place we saw a very strange thing. The ways there are animals: so true is Aristotle's saying, that all self-moving things are animals. Now the ways walk there. Ergo, they are then animals. Some of them are strange unknown ways, like those of the planets; others are highways, cross-ways, and by-ways. I perceiv'd that the travellers and inhabitants of that country asked, Whither does this way go? Whither does that way go? Some answer'd between Midy and Fevrolles, to the parish church, to the city, to the river, and so forth. Being thus in their right way, they used to reach their journey's end without any farther trouble, just like those who go by water from Lyons to Avignon or Arles.

Now, as you know that nothing is perfect here below, we heard there was a sort of people whom they call'd highwaymen, way-beaters, and makers of inroads in roads; and that the poor ways were sadly afraid of them, and shun'd them as you do robbers. For these used to way-lay them, as people lay trains for wolves, and set gins for woodcocks. I saw one who was taken up with a lord chief justice's warrant, for having unjustly, and in spite of Pallas, taken the school-way, which is the longest. Another boasted, that he had fairly taken the shortest, and that doing so, he first compassed his design.

Thus

Thus Carpalim, meeting once Epistemon looking upon a wall with his fiddle-diddle, or live urinal, in his hand, to make a little maid's water, cry'd, that he did not wonder now how the other came to be still the first at Pantagruel's levee, since he held his shortest, and least us'd.

I found Bourges highway among these. It went with the deliberation of an abbot, but was made to scamper at the approach of some waggoners, who threatned to have it trampled under their horses feet, and make their waggons run over it, as Tullia's chariot did over her father's body.

I also espy'd there the old way between Peronne and St. Quentin, which seem'd to me a very good, honest, plain way, as smooth as a carpet, and as good as ever was trod upon by shoe of leather.

Among the rocks I knew again the good old way to la Ferrare, mounted on a huge bear. This at a distance would have put me in mind of St. Jerome's picture, had but the bear been a lion; for the poor way was all mortify'd, and wore a long hoary beard uncomb'd and entangled, which look'd like the picture of winter, or at least like a white frosted bush.

On that way were store of beads or rosaries, coarsely made of wild pine tree; and it seem'd kneeling, not standing, nor lying flat: but its sides and middle were beaten with huge stones; insomuch that it prov'd to us at once an object of fear and pity.

While we were examining it, a runner, batchelor of the place, took us aside, and shewing us a white smooth way, somewhat fill'd with straw, said, Henceforth, gentlemen, do not reject the opinion of Thales the Milesian, who said that water is the beginning of all things; nor that of Homer, who tells us, that all things derive their original from
the

the ocean: for, this same way which you see here, had its beginning from water, and is to return whence she came before two months come to an end; now carts are driven here where boats us'd to be row'd.

Truly, said Pantagruel, you tell us no news; we see five hundred such changes, and more, every year in our world. Then reflecting on the different manner of going of those moving ways, he told us, he believ'd that Philolaus and Aristarchus had philosophis'd in this island, and that Saleucus indeed was of opinion, the earth turns round about its poles, and not the heavens, whatever we may think to the contrary: As when we are on the river Loire, we think the trees and the shore moves, tho' this is only an effect of our boat's motion.

As we went back to our ships, we saw three way-layers, who having been taken in ambuscado, were going to be broken on the wheel; and a huge fornicator was burn'd with a lingring fire, for beating a way, and breaking one of its sides: we were told it was the way of the banks of the Nile in Egypt.

C H A P. XXVII.

How we came to the island of Sandals;
and of the order of semiquaver friars.

THENCE we went to the island of Sandals, whose inhabitants live on nothing but lingbroth. However, we were very kindly receiv'd and entertain'd by Benius the third, king of the island; who, after he had made us drink, took

us with him to shew us a spick-and-span new monastery, which he had contriv'd for the semiquaver friars: so he call'd the religious men whom he had there. For he said, that on t'other side the water liv'd friars, who stil'd themselves her sweet ladyship's most humble servants. Item, the goodly friar-minors, who are semibreves of bulls; the smoak'd-herring tribe of minim friars; then the crotchet friars. So that these diminutives could be no more than semiquavers. By the statutes, bulls, and patents of queen Whims, they were all dressed like so many house-burners; except that, as in Anjou your tylers use to quilt their knees when they tile houses, so these holy friars had usually quilted bellies, and thick quilted paunches were among them in much repute. Their cod-pieces were cut slipper fashion, and every monk of them wore two; one sew'd before, and another behind; reporting that some certain dreadful mysteries were duly represented by this duplicity of cod-pieces.

They wore shoes as round as basons, in imitation of those who inhabit the sandy sea. Their chins were close shav'd, and their feet iron-shod; and to shew they did not value fortune, Benius made them shave and poll the hind part of their poles, as bare as a bird's arse, from the crown to the shoulder-blades: but they had leave to let their hair grow before, from the two triangular bones in the upper-part of the skull. ✓

Thus they did not value fortune a button, and cared no more for the goods of this world, than you or I do for hanging. And to shew how much they defy'd that blind jilt, all of them wore, not in their hands like her, but at their waist, instead of beads, sharp-razors, which they used to new grind twice a day, and set thrice a night.

Each of them had a round ball on their feet, because fortune is said to have one under hers,

The

The flap of their cowls hang'd forward, and not backwards, like those of others : thus none could see their noses, and they laugh'd without fear both at fortune and the fortunate; neither more nor less than our ladies laugh at bare-fac'd trulls, when they have those mufflers on, which they call masks, and which were formerly much more properly call'd charity, because they cover a multitude of sins.

The hind part of their faces were always uncover'd, as are our faces, which made them either go with the belly, or the arse foremost, which they pleas'd. When their hind face went forwards, you would have sworn this had been their natural gait; as well on account of their round shoes, as of the double codpiece, and their face behind, which was as bare as the back of my hand, and coarsely daub'd over with two eyes, and a mouth, such as you see on some indian nuts. Now, if they offer'd to waddle along with their bellies forwards, you would have thought they were then playing at blindman's buff. May I never be hang'd, if it was not a comical sight.

Their way of living was thus. About owl-light they charitably began to boot and spur one another: this being done, the least thing they did, was to sleep and snore; and thus sleeping, they had barnicles on the handles of their faces, or spectacles at most.

You may swear, we did not a little wonder at this odd fancy : but they satisfy'd us presently, telling us, that the day of judgment is to take mankind napping; therefore to shew they did not refuse to make their personal appearance, as fortune's darlings use to do, they were always thus booted and spur'd, ready to mount whenever the trumpet should sound.

At noon, as soon as the clock struck, they used to awake. You must know that their clock-bell, church-bells, and refectuary-bells, were all made according to the pontial device, that is, quilted with the finest down, and their clappers of fox-tails.

Having

Having then made shift to get up at noon, they pull'd off their boots, and those that wanted to speak with a maid, alias pifs, pifs'd; those that wanted to scumber, scumber'd; and those that wanted to sneeze, sneez'd. But all, whether they would or no (poor gentlemen!) were oblig'd largely and plentifully to yawn, and this was their first breakfast. (O rigorous statute!) Methought 'twas very comical to observe their transactions; for, having laid their boots and spurs on a rack, they went into the cloysters: there they curiously washed their hands and mouths, then sat them down on a long bench, and pick'd their teeth till the provost gave the signal, whistling thro' his fingers; then every he stretch'd out his jaws as much as he could, and they gap'd and yawn'd for about half an hour, sometimes more, sometimes less, according as the prior judg'd the breakfast to be suitable to the day.

After that, they went in procession; two banners being carried before them, in one of which was the picture of virtue, and that of fortune in the other. The last went before, carried by a semiquavering-friar, at whose heels was another with the shadow or image of virtue in one hand, and an holy-water-sprinkle in the other; I mean of that holy mercurial-water, which Ovid describes in his *de fastis*. And as the preceding semiquaver rang a hand-bell, this shak'd the sprinkle with his fist. With that, says Pantagruel, This order contradicts the rule which Tully and the academicks preferib'd, that virtue ought to go before, and fortune follow. But they told us, they did as they ought, seeing their design was to breech, lash, and bethwack fortune.

During the processions, they till'd and quaver'd most melodiously betwixt their teeth I don't know what antiphonies, or chantings by turns: for my part, 'twas all Hebrew-Greek to me, the devil a word I could pick out on't; at last, pricking up my

ears, and intensely listning, I perceiv'd they only sang with the tip of theirs. Oh, what a rare harmony it was! How well 'twas tun'd to the sound of their bells! You'll never find those to jar, that you won't. Pantagruel made a notable observation upon the processions: For, says he, have you seen and observ'd the policy of these semiquavers? To make an end of their procession, they went out at one of their church-doors, and came in at the other; they took a deal of care not to come in at the place whereat they went out. On my honour, these are a subtle sort of people, quoth Panurge; they have as much wit as three folks, two fools and a madman; they are as wise as the calf that ran nine miles to suck a bull, and when he came there 'twas a steer. This subtilty and wisdom of theirs, cry'd friar John, is borrow'd from the occult philosophy: may I be gutted like an oyster, if I can tell what to make on't. Then the more 'tis to be fear'd, said Pantagruel: for subtilty suspected, subtilty foreseen, subtilty found out, loses the essence and very name of subtilty, and only gains that of blockishness. They are not such fools as you take them to be; they have more tricks than are good, doubt.

After the procession, they went sluggishly into the fraternity room by the way of walk and healthful exercise, and there kneel'd under the tables, leaning their breasts on lanterns. While they were in that posture, in came a huge sandal, with a pitchfork in his hand, who us'd to baste, rib-roast, swaddle, and swinge them well-favour'dly, as they said, and in truth treated them after a fashion. They began their meal as you end yours, with cheese, and ended it with mustard and lettuce, as Martial tells us the ancients did. Afterwards a platter full of mustard was brought before every one of them; and thus they made good the proverb, after meat comes mustard.

Their

Their diet was this.

O' Sundays they stuff'd their puddings with puddings, chitterlings, links, Bolonia sausages, forced-meats, liverings, hogs-haskets, young quails, and teals : you must also always add cheese for the first course, and mustard for the last.

O' Mondays, they were cramm'd with pease and pork, cum commento, and interlineary glosses.

O' Tuesdays, they us'd to twist store of holy-bread, cakes, buns, puffs, lenten loaves, jumbals, and biscuits.

O' Wednesdays, my gentlemen had fine sheeps-heads, calves-heads, and brocks-heads, of which there's no want in that country.

O' Thursdays, they guzzled down seven sorts of porridge, not forgetting mustard.

O' Fridays, they munch'd nothing but services or forb-apples ; neither were these full ripe, as I guess'd by their complexion.

O' Saturdays, they gnaw'd bones ; not that they were poor or needy, for every mother's son of 'em had a very good fat belly-benefice.

As for their drink, 'twas an antifornatural ; thus they call'd I don't know what sort of a liquor of the place.

When they wanted, to eat or drink, they turned down the back-points or flaps of their cowls forwards, below their chins, and that serv'd 'em instead of gorges or slabbering-bibs.

When they had well din'd, they pray'd rarely all in quavers and shakes ; and the rest of the day, expecting the day of judgment, they were taken up with acts of charity, and particularly :

O' Sundays, rubbers at cuffs.

O' Mondays, lending each other flirts and fillips on the nose.

O' Tuesdays, clapperclawing one another.

O' Wednesdays, sniting and fly-flapping.

O' Thursdays, worming and pumping.

O' Fridays, tickling.

O' Saturdays, jirking and firking one another.

Such was their diet when they resided in the convent, and if the prior of the monk-house sent any of them abroad, then they were strictly enjoin'd, neither to touch nor eat any manner of fish, as long as they were on sea or rivers; and to abstain from all manner of flesh whenever they were at land; that every one might be convinced, that while they enjoy'd the object, they deny'd themselves the power, and even the desire, and were no more moved with it, than the Marpesian rock.

All this was done with proper antiphones, still sung and chanted by ear, as we have already observ'd.

When the sun went to bed, they fairly booted and spurred each other as before, and having clapp'd on their barnicles, e'en jogg'd to bed too. At midnight the sandal came to them, and up they got, and having well whetted and set their razors, and been a processioning, they clapp'd the tables over themselves, and like wire-drawers under their work, fell to it as aforesaid.

Friar John des Entoumeures, having shrewdly observ'd these jolly semiquaver friars, and had a full account of their statutes, lost all patience, and cry'd out aloud; Bounce tail, and God ha' mercy guts; if every fool should wear a bawble, fuel would be dear. A plague rot it, we must know how many farts go to an ounce. Would Priapus were here, as he us'd to be at the nocturnal festivals in Crete, that I might see him play backwards, and wriggle and shake to the purpose. Ay, ay, this is the world, and t'other is the country: may I never piss if this be not an antichthonian land, and our very antipodes. In Germany they pull down monasteries and unfrockify the monks: here they go quite kam, and act clean contrary

trary to others, setting new ones up, against the hair.

CHAP. XXVIII.

How Panurge asked a semiquaver friar many questions, and was only answered in monosyllables.

PAnurge, who had since been wholly taking up with staring at these royal semiquavers, at last pulled one of them by the sleeve, who was as lean as a (1) rake, and ask'd him,

Hark'e me, friar quaver, semiquaver, demi-semiquaver quaver, where's the punk?

The friar pointing downwards, answer'd, There.

Pan. Pray have you many?

Fri. Few.

Pan. How many scores have you?

Fri. One.

Pan. How many would you have?

Fri. Five.

Pan. Where do you hide 'em?

Fri. Here.

Pan. I suppose they are not all of one age; but pray how is their shape?

Fri. Straight.

Pan. Their complexion?

Fri. Clear.

Pan. Their hair?

Fri. Fair.

Pan. Their eyes?

(1) As a rake] As a dry'd red-herring devil, in the original.

Fri. Black.

Pan. Their features ?

Fri. Good.

Pan. Their brows ?

Fri. Soft.

Pan. Their graces ?

Fri. Ripe.

Pan. Their looks ?

Fri. Free.

Pan. Their feet ?

Fri. Flat.

Pan. Their heels ?

Fri. Short.

Pan. Their lower parts ?

Fri. Rare.

Pan. And their arms ?

Fri. Long.

Pan. What do they wear on their hands ?

Fri. Gloves.

Pan. What sort of rings on their fingers ?

Fri. Gold.

Pan. What rigging do you keep 'em in ?

Fri. Cloth.

Pan. What sort of cloth is it ?

Fri. New.

Pan. What colour ?

Fri. Sky.

Pan. What kind of cloth is it ?

Fri. Fine.

Pan. What caps do they wear ?

Fri. Blue.

Pan. What's the colour of their stockings !

Fri. Red.

Pan. What wear they on their feet ?

Fri. Pumps.

Pan. How do they use to be ?

Fri. Foul.

Pan. How do they use to walk ?

Fri. Fast.

Pan.

Pan. Now let's talk of the kitchen, I mean that of the harlots, and without going hand over head, let's a little examine things by particulars. What is in their kitchens?

Fri. Fire.

Pan. What fuel feeds it?

Fri. Wood.

Pan. What sort of wood is it?

Fri. Dry.

Pan. And of what kind of trees?

Fri. Yews.

Pan. What are the faggots and brushers of?

Fri. Holme.

Pan. What wood do you burn in your chambers?

Fri. Pine.

Pan. And of what other trees?

Fri. Line.

Pan. Harkee me, as for the buttocks, I'll go your halves: pray, how do you feed 'em?

Fri. Well.

Pan. First, what do they eat?

Fri. Bread.

Pan. Of what complexion?

Fri. White.

Pan. And what else?

Fri. Meat.

Pan. How do they love it drest?

Fri. Roast.

Pan. What sort of porridge?

Fri. None.

Pan. Are they for pies and tarts?

Fri. Much.

Pan. There I'm their man. Will fish go down with them?

Fri. Well.

Pan. And what else?

Fri. Eggs.

Pan. How do they like 'em?

Fri. Boil'd.

I 4

Pan.

Pan. How must they be done ?

Fri. Hard.

Pan. Is this all they have ?

Fri. No.

Pan. What have they besides then ?

Fri. Beef.

Pan. And what else ?

Fri. Pork.

Pan. And what more ?

Fri. Geese.

Pan. What then ?

Fri. Ducks.

Pan. And what besides ?

Fri. Cocks.

Pan. What do they season their meat with ?

Fri. Salt.

Pan. What sauce are they most dainty for ?

Fri. Must.

Pan. What's their last course ?

Fri. Rice.

Pan. And what else ?

Fri. Milk.

Pan. What besides ?

Fri. Pease.

Pan. What sort ?

Fri. Green.

Pan. What do they boil with 'em ?

Fri. Pork.

Pan. What fruit do they eat ?

Fri. Good.

Pan. How ?

Fri. Raw.

Pan. What do they end with ?

Fri. Nuts.

Pan. How do they drink ?

Fri. Neat.

Pan. What liquor ?

Fri. Wine.

Pan.

Pan. What sort?

Fri. White.

Pan. In winter?

Fri. Strong.

Pan. In the spring?

Fri. Brisk.

Pan. In summer?

Fri. Cool.

Pan. In autumn?

Fri. New.

Buttock of a monk! cry'd friar John, how plump these plaguy trulls, these arch semiquavering strumpets must be! That damn'd cattle are so high fed that they must needs be high-mettled, and ready to wince, and give two ups for one go-down, when any one offers to ride 'em below the crupper. ✓

Pr'ythee, friar John, quoth Panurge, hold thy prating tongue, stay till I have done.

Till what time do the doxies sit up?

Fri. Night.

Pan. When do they get up?

Fri. Late.

Pan. May I ride on a horse that was foal'd of an acorn, if this be not as honest a cod as ever the ground went upon, and as grave as an old gate-post into the bargain. Would to the blessed St. Semiquaver, and the blessed worthy virgin St. Semiquavera, he were lord chief president [justice] of Paris. Odsbodikins, how he'd dispatch! With what expedition would he bring disputes to an upshot! What an abbreviator and clawer off of law-suits, reconciler of differences, examiner and fumbler of bags, peruser of bills, scribler of rough-draughts, and an engrosser of deeds would he not make! Well, friar, spare your breath to cool your porridge: come, let's now talk with deliberation, fairly and softly, as lawyers go to heaven. Let's know how you victual the venereal camp. }

How is the snatchblatch?

Fri. Rough.

I 5

Pan.

Pan. How is the gate-way.

Fri. Free.

Pan. And how'ft within ?

Fri. Deep.

Pan. I mean. what weather is it there ?

Fri. Hot.

Pan. What shadows the brooks ?

Fri. Groves.

Pan. Of what's the colour of the twigs ?

Fri. Red.

Pan. And that of the old ?

Fri. Grey.

Pan. How are you when you shake ?

Fri. Brisk.

Pan. How is their motion ?

Fri. Quick.

Pan. Would you have them vault or wriggle more ?

Fri. Lefs.

Pan. What kind of tools are yours ?

Fri. Big.

Pan. And in their helves ?

Fri. Round.

Pan. Of what colour's the tip ?

Fri. Red.

Pan. When they've been us'd, how are they ?

Fri. Shrunk.

Pan. How much weighs each bag of tools.

Fri. Pounds.

Pan. How hang your pouches ?

Fri. Tight.

Pan. How are they when you have done ?

Fri. Lank.

Pan. Now, by the oath you have taken, tell me, when you have a mind to cohabit, how you throw 'em ?

Fri. Down.

Pan. And what do they say then ?

Fri. Fye.

Pan. However, like maids, they say nay, and take it; and speak the less, but think the more; minding the work in hand; do they not?

Fri. True.

Pan. Do they get you bairns?

Fri. None.

Pan. How do you pig together?

Fri. Bare.

Pan. Remember you're upon your oath, and tell me justly, and bonâ fide, how many times a day you monk it?

Fri. Six.

Pan. How many bouts o' nights.

Fri. Ten.

Cat so, quoth friar John, the poor fornicating brother's bashful, and sticks at sixteen, as if that were his stint. Right, quoth Panurge, but couldst thou keep pace with him, friar John, my dainty cod? May the devil's dam suck my teat, it he does not look as if he had got a blow over the nose with a Naples cowl-staff.

Pan. Pray, friar Shakewell, does your whole fraternity quaver and shake at that rate?

Fri. All.

Pan. Who of them is the best cock o' the game?

Fri. I.

Pan. Do you never commit dry bobs, or slashes in the pan?

Fri. None.

Pan. I blush like any black dog, and could be as testy as an old cook, when I think on all this; it passes my understanding. But, pray, when you have been pumpt dry one day, what have you got the next?

Fri. More.

Pan. By Priapus, they have the Indian herb, of which Theophrastus spoke, or I am much out. But harkee me, thou man of brevity, should some impe-

diment honestly, or otherwise, impair your talents, and cause your benevolence to lessen, how would it fare with you then ?

Fri. Ill.

Pan. What would the wenches do ?

Fri. Rail.

Pan. What if you skipt, and let 'em fast a whole day ?

Fri. Worse.

Pan. What do you give 'em then ?

Fri. Thwacks.

Pan. What say they to this ?

Fri. Bawl.

Pan. And what else ?

Fri. Curse.

Pan. How do you correct 'em ?

Fri. Hard.

Pan. What do you get out of 'em then ?

Fri. Blood.

Pan. How's their complexion then ?

Fri. Odd.

Pan. What do they mend it with ?

Fri. Paint.

Pan. Then, what do they do ?

Fri. Fawn.

Pan. By the oath you have taken, tell me truly, what time of the year do you do it least in ?

Fri. Now (1).

Pan. What season do you do it best in ?

Fri. March.

Pan. How is your performance the rest of the year ?

Fri. Brisk.

Then, quoth Panurge sneering, Of all, and of all, commend me to ball ; this is the friar of the world for my money : you've heard how short, con-

(1) August.

cise,

cise, and compendious he is in his answers? Nothing is to be got out of him but monosyllables? By jingo, I believe he would make three bites of a cherry.

Damn him, cry'd friar John, that's as true as I am his uncle: the dog yelps at another gat's rate when he is among his bitches; there he is polysyllable enough, my life for yours. You talk of making three bites of a cherry! God send fools more wit, and us more money: may I be doom'd to fast a whole day, if I don't verily believe he would not make above two bites of a shoulder of mutton, and one swoop of a whole pottle of wine; zoons, do but see how down o' the mouth the cur looks! He's nothing but skin and bones; he has pifs'd his tallow.

Truly, truly, quoth Epistemon, this rascally monastical vermin all over the world mind nothing but their gut, and are as ravenous as any kites, and then, forsooth, they tell us they've nothing but food and raiment in this world: 'sdeath, what more have kings and princes?

CHAP. XXIX.

How Epistemon dislik'd the institution of
lent.

PRAY did you observe, continu'd Epistemon, how this damn'd ill-favour'd semiquaver mention'd March as the best month for catterwawling. True, said Pantagruel, yet Lent and March always go together; and the first was instituted to macerate and bring down our pamper'd flesh, to weaken and subdue its lusts, and to curb and assuage the venereal rage.

By

By this, said Epistemon, you may guess what kind of a pope it was, who first enjoin'd it to be kept; since this filthy wooden-shoo'd semiquaver owns that his spoon is never oftener nor deeper in the porringer of lechery than in Lent. Add to this, the evident reasons given by all good and learned physicians, affirming, that throughout the whole year no food is eaten, that can prompt mankind to lascivious acts, more than at that time.

As for example, beans, pease, phafels or long-peason, ciches, onions, nuts, oysters, herrings, salt-meats, garum, (a kind of anchovy) and fallads, wholly made up of venereous herbs and fruits, as,

Rocket,
Nose-smart,
Taragon,
Cresses,
Parsley,
Rampions,
Poppy,
Sellery,
Hopbuds,
Figs,
Rice,
Raisins, and others.

'Twould not a little surprize you, said Pantagruel, should a man tell you, that the good pope, who first order'd the keeping of Lent, perceiving that at that time o' year the natural heat (from the centre of the body, whither it was retired, during the winter's cold) diffuses itself as the sap does in trees, through the circumference of the members, did therefore in a manner prescribe that sort of diet to forward the propagation of mankind. What makes me think so, is, that by the registers of christenings at Touars, it appears that more children are born in October and November,

venber, than in the other ten months of the year, and reckoning backwards, 'twill be easily found that they were all made, conceiv'd, and begotten in Lent.

I listen to you with both my ears, quoth friar John, and that with no small pleasure, I'll assure you. But I must tell you, that the vicar of Jambert ascrib'd this copious proliferation of the women, not to that sort of food that we chiefly eat in Lent, but to the little licens'd stooping members, your little booted Lent-preachers, your little draggle-tail'd father confessors; who, during all that time of their reign, damn all husbands that run astray, three fathoms and a half below the very lowest pit of hell. So the silly cods-headed brothers of the noose, dare not then stumble any more at the truckle-bed, to the no small discomfort of their maids, and are even forc'd, poor souls! to take up with their own bodily wives. Dixi, I have done.

You may descant on the institution of Lent as much as you please, cry'd Epistemon; so many men, so many minds: but certainly all the physicians will be against its being suppress'd, tho' I think that time is at hand; I know they will, and have heard 'em say, were it not for Lent, their art would soon fall into contempt, and they'd get nothing, for hardly any body would be sick.

All distempers are sow'd in Lent; 'tis the true seminary and native bed of all diseases: nor does it only weaken and putrify bodies, but also makes souls mad and uneasy. For then the devils do their best, and drive a subtle trade, and the tribe of canting dissemblers come out of their holes. 'Tis then term-time with your cucullated pieces of formality, that have one face to God, and the other to the devil; and a wretched clutter they make with their sessions, stations, pardons, synteresses, confessions, whippings, anathematizations, and much prayer, with as little devotion. However, I'll not offer to infer from this,
that

that the Arimaspians are better than we are in that point; yet I speak to the purpose.

Well, quoth Panurge to the semiquaver friar, who happened to be by, dear bumbasting, shaking, trilling, quavering cod, what think'st thou of this fellow? Is he not a rank heretick?

Fri. Much.

Pan. Ought he not to be finged?

Fri. Well.

Pan. As soon as may be?

Fri. Right.

Pan. Should not he be scalded first?

Fri. No.

Pan. How then should he be roasted?

Fri. Quick.

Pan. Till at last he be?

Fri. Dead.

Pan. What has he made you?

Fri. Mad.

Pan. What do you take him to be?

Fri. Damn'd.

Pan. What place is he to go to?

Fri. Hell.

Pan. But first, how would you have him serv'd here?

Fri. Burnt.

Pan. Some have been serv'd so?

Fri. Store.

Pan. That were hereticks?

Fri. Less.

Pan. And the number of those that are to be warmed thus hereafter is?

Fri. Great.

Pan. How many of 'em d'ye intend to save?

Fri. None.

Pan. So you'd have them burnt?

Fri. All.

I won-

I wonder, said Epistemon to Panurge, what pleasure you can find in talking thus with this lousy tatterdemallion of a monk; I vow, did I not know you well, I might be ready to think you had no more wit in your head, than he has in both his shoulders. Come, come, scatter no words, return'd Panurge, every one as they like, as the woman said when she kiss'd her cow. I wish I might carry him to Gargantua: when I'm married he might be my wife's fool. And make you one, cry'd Epistemon. Well said, quoth friar John: now poor Panurge, take that along with thee, thou'rt e'en fitted; 'tis a plain case, thou'lt never scape wearing the bull's feather; thy wife will be as common as the highway, that's certain.



C H A P. XXX.

How we came to the land of Satin.

HAVING pleas'd ourselves with observing that new order of semiquaver friars, we set sail, and in three days our skipper made the finest and most delightful island that ever was seen: he call'd it the island of Frize; for all the ways were of frize.

In that island is the land of Satin, so celebrated by our court-pages. Its trees and herbage never lose their leaves or flowers, and are all damask and flower'd velvet. As for the beasts and birds, they are all of tapestry work. There we saw many beasts, birds on trees, of the same colour, bigness, and shape, of those in our country; with this difference, however, that these did eat nothing, and never sung, or bit like ours: and we also saw there many sorts of creatures which we never had seen before.

Among

Among the rest, several elephants in various postures; twelve of which were the six males and six females that were brought to Rome by their governor in the time of Germanicus, Tiberius's nephew: some of them were learned elephants, some musicians, others philosophers, dancers, and shewers of tricks; and all sat down at table in good order, silently eating and drinking like so many fathers in a fratrium.

With their snouts or proboscis's, some two cubits long, they draw up water for their own drinking, and take hold of palm-leaves, plumbs, and all manner of edibles, using them offensively or defensively, as we do our fists; with them tossing men high into the air in fight, and making them burst with laughing when they come to the ground.

They have joints in their legs, whatever some men, who never saw any but painted, may have written to the contrary. Between their teeth they have two huge horns: thus Juba call'd 'em, and Pausanias tells us, they are not teeth, but horns: however, Philostratus will have 'em to be teeth, and not horns. 'Tis all one to me, provided you'll be pleased to own them to be true ivory. These are some three or four cubits long, and are fixed in the upper jaw-bone, and consequently not in the lowermost. If you hearken to those who will tell you the contrary, you'll find yourselves damnably mistaken, for that's a lie with a latchet: tho' 'twere Ælian that long-bow man that told you so, never believe him, for he lies as fast as a dog can trot. 'Twas in this very island that Pliny, his brother tell-truth, had seen some elephants dance on the rope with bells, and whip over the tables, presto, be gone, while people were at feasts, without so much as touching the toping toppers, or the toppers toping.

I saw a rhinoceros there, just such a one as Harry Clerberg had formerly shew'd me: methought it was

not

not much unlike a certain boar which I had formerly seen at Limoges, except the sharp horn on its snout, that was about a cubit long; by the means of which that animal dares encounter with an elephant, that is sometimes kill'd with its point thrust into its belly, which is its most tender and defenceless part.

I saw there two and thirty unicorns. They are a curst sort of creatures, much resembling a fine horse, unless it be that their heads are like a stag's, their feet like an elephant's, their tails like a wild boar's, and out of each of their foreheads sprouts a sharp black horn, some six or seven foot long; commonly it dangles down like a turkey-cock's comb. When an unicorn has a mind to fight, or put it to any other use, what does he do but make it stand, and then 'tis as strait as an arrow.

I saw one of them, which was attended with a throng of other wild beasts, purify a fountain with its horn. With that Panurge told me, that his prancer, alias his nimble-wimble, was like the unicorn, not altogether in length indeed, but in vertue and propriety: for as the unicorn purify'd pools and fountains from filth and venom, so that other animals came and drank securely there afterwards; in the like manner, others might water their nags, and dabble after him without fear of shankers, carnosities, gonorrhæa's, buboes, crinkams, and such other plagues, caught by those who venture to quench their amorous thirst in a common puddle; for with his nervous horn he remov'd all the infection that might be lurking in some blind cranny of the mephitic sweet-scented hole.

Well, quoth friar John, when you are sped, that is, when you are married, we'll make a trial of this on thy spouse, meerly for charity-sake, since you are pleas'd to give us so beneficial an instruction.

Aye, aye, return'd Panurge, and then immediately I'll give you a pretty gentle aggregative pill of God, made up of two and twenty kind stabs with a dagger,

ger, after the Cæsarian way. Cat so, cry'd friar John, I had rather take off a bumper of good cool wine.

I saw there the golden fleece, formerly conquer'd by Jason, and can assure you on the word of an honest man, that those who have said it was not a fleece, but a golden pipin, because *μῆλον* signifies both an apple and a sheep, were utterly mistaken.

I saw also a camoleon, such as Aristotle describes it, and like that which had been formerly shew'd me by Charles Maris, a famous physician of the noble city of Lyons on the Rhone: and the said camoleon liv'd on air, just as the other did.

I saw three hydra's, like those I had formerly seen. They are a kind of a serpent, with seven different heads.

I saw also fourteen phoenixes. I had read in many authors that there was but one in the whole world in every century: but if I may presume to speak my mind, I declare, that those who said this, had never seen any, unless it were in the land of tapestry; tho' 'twere vouch'd by Lactantius Firmianus.

I saw the skin of Apuleius's golden ass.

I saw three hundred and nine pelicans.

Item, six thousand and sixteen Seleucid birds marching in battalia, and picking up straggling grasshoppers in corn-fields.

Item, some cynamologi, argatiles, caprimulgi, thynnunculi, onocrotals, or bitterns, with their wide swallows, stymphalides, harpies, panthers, dorcas's, or bucks, cemas's, cynocephalis's, satyrs, cartafons, tarands, uri, monopses, pegasi, neades, cepes, marmosets, or monkeys, presteres, bugles, musimons, bytuross, ophyri, screech owls, goblins, fairies, and griffins.

I saw mid-lent o'horseback, with mid-august and mid-march holding its stirrups.

I saw

I saw some mankind wolves, centaurs, tigers, leopards, hyæna's, camelopardels, and orix's, or huge wild goats with sharp horns.

I saw a remora, a little fish called echineis by the Greeks, and near it a tall ship, that did not get o' head an inch, tho' she was in the offing with top and top-gallants spread before the wind. I am somewhat inclin'd to believe, that 'twas the very numerical ship in which Periander the tyrant happened to be, when it was stopt by such a little fish in spite of wind and tide. 'Twas in this land of Satin, and in no other, that Mutianus had seen one of them.

Friar John told us, that in the days of yore, two sorts of fishes us'd to abound in our courts of judicature, and rotted the bodies and tormented the souls of those who were at law, whether noble or of mean descent, high or low, rich or poor: the first were your April fish or mackerel, [pimps, panders, and bawds;] the others your beneficial remora's, that is, the eternity of law-suits; the needle's lets that keep 'em undecided.

I saw some sphynxes, some raphes, some ounces, and some cepphi, whose fore-feet are like hands, and their hind-feet like man's feet.

Also some crocuta's, and some eali as big as sea-horses, with elephants tails, boars jaws and tusks, and horns as pliant as an afs's ears.

The leucrocutes, most fleet animals, as big as our asses of Mirebalais, have necks, tails, and breasts like a lion's, legs like a stag's, the mouth up to the ears, and but two teeth, one above, and one below; they speak with human voices, but when they do, they say nothing.

Some people say, that none e'er saw an airy, or nest of fakers: if you'll believe me, I saw no less than eleven, and I'm sure I reckon'd right.

I saw some left-handed halberts, which were the first that I had ever seen,

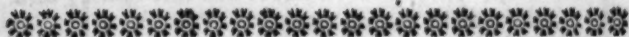
I saw

I saw some manticores, a most strange sort of creatures, which have the body of a lion, red hair, a face and ears like a man's, three rows of teeth which close together, as if you join'd your hands with your fingers between each other : they have a sting in their tails like a scorpion's, and a very melodious voice.

I saw some catabepas's, a sort of serpents, whose bodies are small, but their heads large without any proportion, so that they've much ado to lift them up ; and their eyes are so infectious, that whoever sees 'em, dies upon the spot, as if he had seen a basilisk.

I saw some beasts with two backs, and those seemed to me the merriest creatures in the world : they were most nimble at wriggling the buttocks, and more diligent in tail-wagging than any water-wag-tails, perpetually jogging and shaking their double rumps.

I saw there some milch'd craw-fish, creatures that I never heard of before in my life : these mov'd in very good order, and 'twould have done your heart good to have seen 'em.



C H A P. XXXI.

How in the land of Satin we saw Hearsay,
who-kept a school of vouching.

WE went a little higher up into the country of Tapestry, and saw the 'Mediterranean sea open to the right and left down to the very bottom : just as the red sea very fairly left its bed at the Arabian gulph, to make a lane for the Jews, when they left Egypt.

There

There I found Triton winding his silver shell instead of a horn, and also Glaucus, Proteus, Nereus, and a thousand other godlings and sea-monsters.

I also saw an infinite number of fish of all kinds, dancing, flying, vaulting, fighting, eating, breathing, billing, shoving, milting, spawning, hunting, fishing, skirmishing, lying in ambuscado, making truces, cheap'ning, bargaining, swearing, and sporting.

In a blind corner we saw Aristotle holding a lantern, in the posture in which the hermit uses to be drawn near St. Christopher, watching, prying, thinking, and setting every thing down in writing.

Behind him stood a pack of other philosophers, like so many bums by a head baily : as Appian, Heliodorus, Athenæus, Porphyrius, Pancrates, Archadian, Numenius, Possidonius, Ovidius, Oppianus, Olympius, Seleucus, Leonides, Agathocles, Theophrastus, Damosstratus, Mutianus, Nymphodorus, Ælian, and five hundred other such plodding dons, who were full of business, yet had little to do : like Chrysippus or Aristarchus of Soli, who for eight and fifty years together did nothing in the world but examine the state and concerns of bees.

I spy'd Peter Gilles among these, with an urinal in his hand, narrowly watching the water of those goodly fishes.

When we had long beheld every thing in this land of Satin, Pantagrue said, I have sufficiently fed my eyes, but my belly is empty all this while, and chimes to let me know 'tis time to go to dinner : let's take care of the body, lest the soul abdicate it ; and to this effect, let's taste some of these (1) anacampserotes that hang over our heads. Pshaw, cry'd one, they

(1) An herb, the touching of which is said to reconcile lovers.

are

are meer trash, stark naught o'my word, they're good for nothing.

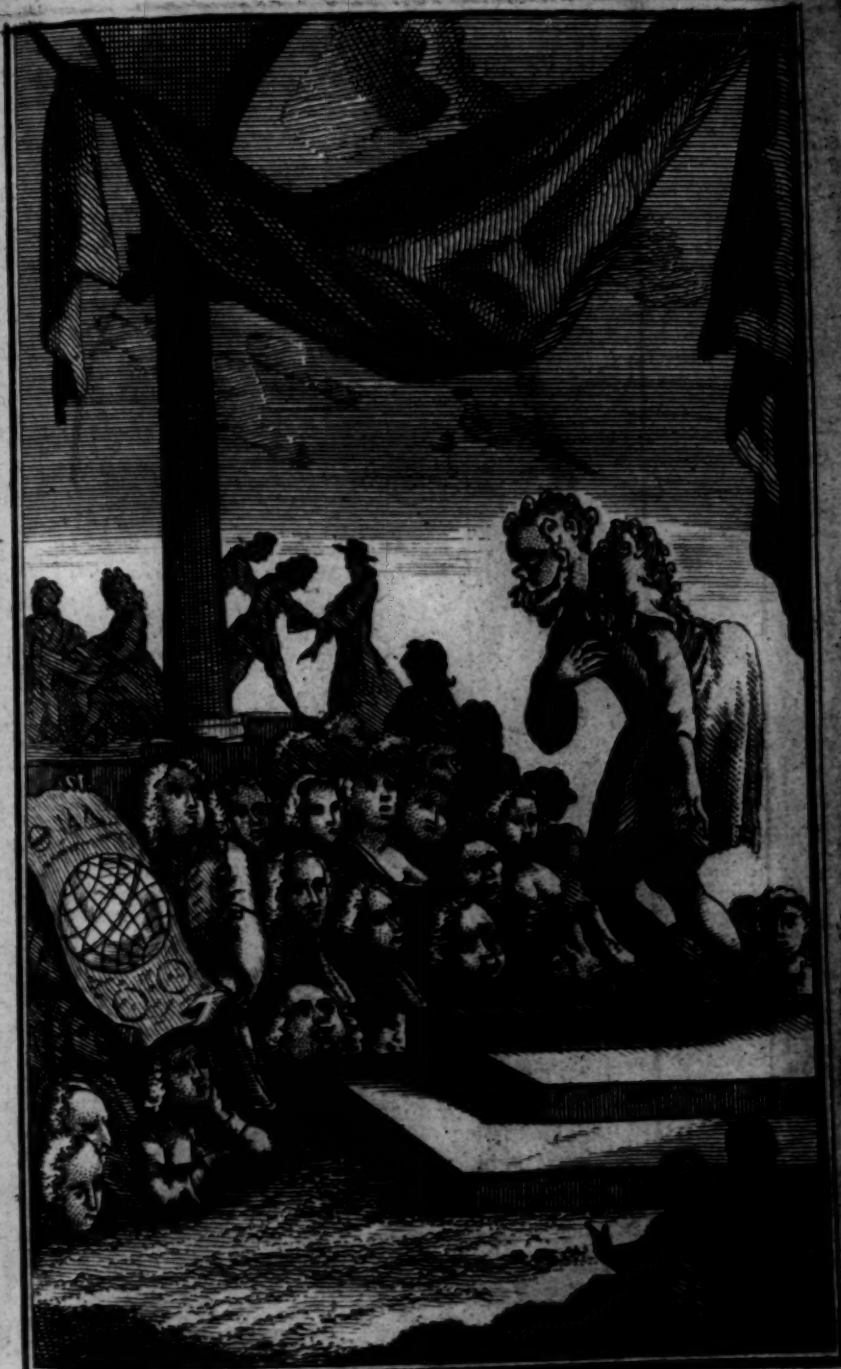
I then went to pluck some myrobolans off of a piece of tapestry, whereon they hang'd, but the devil a bit I could chew or swallow 'em; and had you had them betwixt your teeth, you would have sworn they had been thrown silk; there was no manner of favour in 'em.

One might be apt to think Heliogabalus had taken a hint from thence, to feast those whom he had caus'd to fast a long time, promising them a sumptuous, plentiful, and imperial feast after it: for all the treat used to amount to no more than several sorts of meat in wax, marble, earthen-ware, painted and figured table-cloths.

While we were looking up and down to find some more substantial food, we heard a loud various noise, like that of paper-mills, or women bucking of linen; so with all speed we went to the place whence the noise came, where we found a diminutive, monstrous, mishapen old fellow, call'd Hear-say. His mouth was slit up to his ears, and in it were seven tongues, each of 'em cleft into seven parts. However, he chatter'd, tattled, and prated with all the seven at once, of different matters, and in divers languages.

He had as many ears all over his head and the rest of his body, as Argus formerly had eyes; and was as blind as a beetle, and had the palsy in his legs.

About him stood an innumerable number of men and women, gaping, list'ning, and hearing very intently: among 'em I observ'd some who strutted like crows in a gutter, and principally a very handsome bodied man in the face, who held then a map of the world, and with little aphorisms compendiously explain'd every thing to 'em; so that those men of happy memories grew learned in a trice, and would most fluently talk with you of a world of prodigious things,



Hear-say in his School of Vouchers.

B. 5. C. 31. p. 192.

C
th
m
lin
th
m
pl
th
m
th
it
H
Po
ot
m
ra
to
vi
ot
ta
ly
w
bo
ed
th
an
to
to
w
th
lef
th
by
tel

things, the hundredth part of which would take up a man's whole life to be fully known.

Among the rest, they descanted with great proximity on the pyramids and hieroglyphics of Egypt, of the Nile, of Babylon, of the Troglodytes, the Hy-mantopodes or crumpfooted nation, the Blemiæ, people that wear their heads in the middle of their breasts, the pigmies, the cannibals, the Hyperborei and their mountains, the Egypanes with their goats-feet, and the devil and all of others : every individual word of it by hear-say.

I am much mistaken if I did not see among them Herodotus, Pliny, Solinus, Berosus, Philostratus, Pomponius Mela, Strabo, and God knows how many other antiquaries.

Then Albert, the great Jacobin friar, Peter Tef-môin, alias Witnêss, pope Pius the second, Volater-ran, Paulus Jovius the valiant, Jemmy Cartier, Cha-ton the Armenian, Marco Paulo the Venetian, Ludo-vico Romano, Pedro Aliares, and forty cartloads of other modern historians, lurking behind a piece of tapestry, where they were at it ding-dong, privately scribbling the Lord knows what, and making rare work on't, and all by hear-say.

Behind another piece of tapestry [on which Na-both's and Susanna's accusers were fairly represented] I saw close by Hear-say, good store of men of the country of Perche and Maine, notable students, and young enough.

I ask'd what sort of study they apply'd themselves to ? and was told, that from their youth they learn'd to be evidences, affidavit-men, and vouchers ; and were instructed in the art of swearing : in which they soon became such proficient, that, when they left that country, and went back into their own, they set up for themselves, and very honestly lived by their trade of evidencing : positively giving their testimony of all things whatsoever, to those who feed

them most roundly to do a job of journey-work for them ; and all this by hear-say.

You may think what you will of it, but I can assure you, they gave some of us corners of their cakes, and we merrily help'd to empty their hogsheds. Then in a friendly manner they advis'd us to be as sparing of truth as possibly we could, if ever we had a mind to get court-preferment.



C H A P. XXXII.

How we came in sight of Lantern-land.

HAVING been scurvily entertain'd in the land of Satin, we went o' board, and having set sail, in four days came near the coast of Lantern-land. We then saw certain little hovering fires on the sea.

For my part I did not take them to be lanterns, but rather thought they were fishes, which loll'd their flaming tongues on the surface of the sea ; or lampyris's, which some call cicindela's or glow-worms, shining there as ripe barley does o' nights in my country.

But the skipper satisfy'd us that they were the lanterns of the watch, or more properly light-houses, set up in many places round the precinct of the place to discover the land, and for the safe piloting in of some outlandish lanterns, which, like good franciscan and jacobin friars, were coming to make their personal appearance at the provincial chapter.

However, some of us were somewhat suspicious that these fires were the forerunners of some storm : but the skipper assur'd us again, they were not.

C H A P.



CHAP. XXXIII.

How we landed at the port of the Lych-nobii, and came to Lantern-land.

SOON after we arriv'd at the port of Lantern-land, where Pantagruel discover'd, on a high tower, the lantern of Rochel, that stood us in good stead, for it cast a great light. We also saw the lantern of Pharos, that of Nauplion, and that of Acropolis, at Athens, sacred to Pallas.

Near the port, there's a little hamlet inhabited by the Lychnobii, that live by lanterns, as the gulligutted friars in our country live by nuns: they are studious people, and as honest men as ever shit in a trumpet. Demosthenes had formerly lanternis'd there.

We were conducted from that place to the palace by three (1) obeliscolichnys, military-guards of the port, with high-crown'd hats, whom we acquainted with the cause of our voyage, and our design; which was to desire the queen of the country to grant us a lantern to light and conduct us, during our voyage to the oracle of the bottle.

They promised to assist us in this, and added, that we could never have come in a better time; for then the lanterns held their provincial chapter.

When we came to the royal palace, we had audience of her highness, the queen of Lantern-land, being introduc'd by two lanterns of honour, that of Aristophanes, and that of Cleanthes. Panurge in few words acquainted her with the causes of our

(1) A kind of beacons.

voyage, and she receiv'd us with great demonstrations of friendship; desiring us to come to her at supper-time, that we might more easily make choice of one to be our guide; which pleas'd us extremely. We did not fail to observe intensely every thing we could see, as the garbs, motions and deportments of the queen's subjects, principally the manner after which she was serv'd.

The bright queen was dress'd in virgin crystal of Tutia, wrought damaskwise, and beset with large diamonds.

The lanterns of the royal blood were clad partly with bastard-diamonds, partly with diaphanous stones: the rest with horn, paper, and oil'd cloth.

The cresset-lights took place according to the antiquity and lustre of their families.

An earthen dark-lantern, shap'd like a pot, notwithstanding this, took place of some of the first quality: at which I wonder'd much, till I was told, it was that of Epictetus, for which three thousand drachma's had been formerly refus'd.

Martial's (2) polymix lantern made a very good figure there: I took particular notice of its dress, and more yet of the icosimyx, formerly consecrated by Canopa the daughter of Tifias.

I saw the penfile lantern formerly taken out of the temple of Apollo Palatinus at Thebes, and afterwards by Alexander the great carry'd to the town of Cymos.

I saw another that distinguish'd itself from the rest by a bushy tuft of crimson silk on its head. I was told, 'twas that of Bartolus, the lantern of the civilians.

Two others were very remarkable for glister-pouches that dangled at their waist. We were told,

(2) A lamp with many wicks, or a branch'd candlestick with many springs coming out of it, that supply all the branches with oil.

that

that one was the greater light, and the other the lesser light of the 'pothecaries.

When 'twas supper-time, the queen's highness first sat down, and then the rest, according to their rank and dignity.

For the first course, they were all served with large christmas candles ; except the queen, who was serv'd with a hugeous, thick, stiff, flaming taper, of white wax, somewhat red towards the tip ; and the royal family, as also the provincial lantern of Mirebalais, who were serv'd with nut-lights ; and the provincial of lower Poitou, with an arm'd candle.

After that, God-wot, what a glorious light they gave with their wicks : I do not say all ; for you must except a parcel of junior lanterns, under the government of a high and mighty one. These did not cast a light like the rest, but seem'd to me dimmer than any long-snuff farthing candle, whose tallow has been half melted away in a hot house.

After supper we withdrew to take some rest, and the next day the queen made us chuse one of the most illustrious lanterns to guide us : after which we took our leave.



C H A P. XXXIV.

How we arrived at the oracle of the bottle.

OUR glorious lantern lighting and directing us to our heart's content, we at last arriv'd at the desired island, where was the oracle of the bottle. As soon as friend Panurge landed, he nimbly cut a caper with one leg for joy, and cry'd to Pantagruel, Now we are where we have wish'd ourselves long ago. This is the place we've been seeking with such toil and labour. He then made a compliment to our lar-

tern, who desir'd us to be of good cheer, and not be daunted or dismay'd whatever we might chance to see.

To come to the temple of the holy bottle, we were to go through a large vineyard, in which were all sorts of vines, as the Falernian, Malvesian, the Muscadine, those of Taige, Beaune, Mirevaux, Orleans, Picardent, Arbois, Couffi, Anjou, Grave, Corsica, Vierron, Nerac, and others. This vineyard was formerly planted by the good Bacchus, with so great a blessing, that it yields leaves, flowers and fruit, all the year round, like the orange trees at Serene.

Our magnificent lantern ordered every one of us to eat three grapes, to put some vine-leaves in his shoes, and take a vine-branch in his left-hand.

At the end of the close, we went under an arch built after the manner of those of the antients. The trophies of a toper were curiously carv'd on it.

First, on one side was to be seen a long train of flaggons, leathern bottles, flasks, cans, glass-bottles, barrels, nipperkins, pint-pots, quart-pots, pottles, gallons, and old fashion'd femaises [swinging wooden pots, such as those out of which the Germans fill their glasses]: these hang'd on a shady arbour.

On another side was store of garlick, onions, shallots, hams, botargos, caviar, biscuits, neats tongues, old cheese, and such like comfits, very artificially interwoven and packed together with vine-stocks.

On another, were a hundred sorts of drinking glasses, cups, cisterns, ewers, false cups, tumblers, bowls, mazars, mugs, jugs, goblets, talboys, and such other bacchic artillery.

On the frontispiece of the triumphal arch, under the zoophore, was the following couplet:

You, who presume to move this way,
Get a good lantern, lest you stray.

We

We took special care of that, cry'd Pantagruel, when he read them : for there is not a better, or a more divine lantern than ours in all Lanternland.

This arch ended at a fine large round alley, covered over with the interlaid branches of vines, loaded and adorned with clusters of five hundred different colours, and of as many various shapes, not natural, but due to the skill of agriculture : some were golden, other blueish, tawny, azure, white, black, green, purple, streaked with many colours, long, round, (1) triangular, cod-like, hairy, great-headed, and grassy. That pleasant alley ended at three old ivy-trees verdant, and all loaden with rings. Our most illustrious lantern directed us to make ourselves high-crown'd hats with some of their leaves, and cover our heads wholly with 'em, which was immediately done.

Jupiter's priestesses, said Pantagruel, in former days, would not, like us, have walk'd under this arbour. There was a mystical reason, answer'd our most perspicuous lantern, that would have hinder'd her. For had she gone under it, the wine, or the grapes of which 'tis made, that's the same thing, had been over her head, and then she would have seem'd overtpt and master'd by wine. Which implies, that priests, and all persons who devote themselves to the contemplation of divine things, ought to keep their minds sedate and calm, and avoid whatever may disturb and discompose their tranquility ; which nothing is more apt to do than drunkenness.

You also, continu'd our lantern, could not come into the holy bottle's presence, after you have gone thro' this arch, did not that noble priestess Bacbuc

(1) Triangle] Read torangle ; for that's the word used by Rabelais. It signifies a glass turn'd angularly. In the author's time they said tor for tour, torner for tourner.

first see your shoes full of vine-leaves : which action is diametrically opposite to the other, and signifies that you despise wine, and having master'd it, as it were, tread it under foot.

I am no scholar, quoth friar John, for which I'm heartily sorry ; yet I find by my breviary, that in the revelation, a woman was seen with the moon under her feet, which was a most wonderful sight. Now, as Bigot explain'd it to me, this was to signify, that she was not of the nature of other women ; for they have all the moon at their heads, and consequently their brains are always troubled with a lunacy : this makes me willing to believe what you said, dear madam Lantern.



CHAP. XXXV.

How we went under ground to come to the temple of the holy bottle ; and how Chinon is the oldest city in the world.

WE went under ground through a plaister'd vault, on which was coarsely painted a dance of women and satires, waiting on old Silenus, who was grinning o' horseback on his ass. This made me say to Pantagruel, that this entry put me in mind of the (1) painted cellar, in the oldest city in the world, where

(1) Painted cellar, or the house of Innocent the pastry-cook] The antient Dutch scholiast here has these words : It was Rabelais's house, and in my time belonged to his son : in order to go from this house into the painted cellar, instead of going down stairs, as in other cellars, in this people went up stairs ; it being much higher than the house,

where such paintings are to be seen, and in as cool a place.

Which is the oldest city in the world ? ask'd Pantagruel. 'Tis Chinon, fir, or Cainon in Touraine, said I. I know, return'd Pantagruel, where Chinon lies, and the painted cellar also, having myself drunk there many a glass of cool wine : neither do I doubt but that Chinon is an ancient town ; witnefs its blazon. I own 'tis said twice or thrice,

Chinon,

Petite ville, grand renom,

Affise sur pierre ancienne :

Au haut le bois, au pied la Vienne.

Chinon,

Little town,

Great renown,

On old stone

Long has stood :

There's the Vienne, if you look down ;

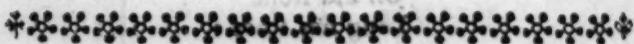
If you look up, there's the wood.

But how, continued he, can you make it out that 'tis the oldest town in the world ? Where did you find this written ? I have found it in the sacred writ, said I, that Cain was the first that built a town : we may then reasonably conjecture, that from his name he gave it that of Cainon. Thus, after his example, most other founders of towns have given them their names ; Athena, that's Minerva in Greek, to Athens ;

house, and had as many steps as there are days in the year. It is the highest part of the castle of Chinon, which commands the whole town. The word painted is equivocal, and ought not to be written cave peinte (painted cellar) but cave à pinte (the pint-cellar) because people went thither for wine, and fetch'd it away in certain wine-pots, or pewter vessels, call'd pintes,

Alexander, to Alexandria; Constantine, to Constantinople; Pompey, to Pompeiopolis in Cilicia; Adrian, to Adrianople; Canaan, to the Canaanites; Saba, to the Sabæans; Assur, to the Assyrians: and so Ptolemais, Cæsarea, Tiberias, and Herodium in Judæa got their names.

While we were thus talking, there came to us the great flask whom our lantern called the philosopher, her holiness the bottle's governor. He was attended with a troop of the temple-guards, all French bottles in wicker-armour; and seeing us with our javelins wrapped with ivy, with our illustrious lantern, whom he knew, he desir'd us to come in with all manner of safety, and order'd we should be immediately conducted to the princess Bacbuc, the bottle's lady of honour, and priestess of all the mysteries: which was done.



C H A P. XXXVI.

How we went down the tetradic steps, and of Panurge's fear.

WE went down one marble step under ground, where there was a resting, or (as our workmen call it) a landing place: then turning to the left, we went down two other steps, where there was another resting-place: after that we came to three other steps, turning about, and met a third; and the like at four steps which we met afterwards. There, quoth Panurge, is it here? How many steps have you told, ask'd our magnificent lantern? One, two, three, four, answer'd Pantagruel. How much is that, ask'd she? Ten, returned he. Multiply that, said she, according to the same pythagorical tetrads. That's ten,

ten, twenty, thirty, forty, cry'd Pantagruel. How much is the whole, said she? One hundred, answered Pantagruel. Add, continued she, the first cube, that's eight; at the end of that fatal number you'll find the temple-gate: and pray observe, this is the true psychogony of Plato, so celebrated by the academics, yet so little understood; one moiety of which consists of the unity of the two first numbers full of two square and two cubic numbers. We then went down those numerical stairs, all under ground: and I can assure you in the first place, that our legs stood us in good stead; for had it not been for them, we had roll'd just like so many hogsheds into a vault. Secondly, our radiant lantern gave us just so much light as is in saint Patrick's hole in Ireland, or Trophonius's cavern in Boeotia; which caus'd Panurge to say to her, after we were got down some 78 steps:

Dear madam, with a sorrowful aking heart, I most humbly beseech your lanternship to lead us back. May I be led to hell, if I be not half dead with fear: my heart's sunk down into my hose; I am afraid I shall make butter'd eggs in my breeches. I freely consent never to marry. You have given yourself too much trouble on my account; the Lord shall reward you in his great rewarding-place: neither will I be ungrateful when I come out of this cave of Troglodytes. Let's go back, I pray you. I'm very much afraid this is Tanarus, the low-way to hell, and methinks I already hear Cerberus bark. Hark! I hear the cur, or my ears tingle: I have no manner of kindness for the dog; for there never is a greater tooth-ake, than when dogs bite us by the shins: and if this be only Trophonius's pit, the lemures, hobthrushes and goblins will certainly swallow us alive; just as they devour'd formerly one of Demetrius's halbardiers, for want of lunchions of bread. Art thou here, friar John? Pr'ythee, dear, dear cod, stay

byme; I'm almost dead with fear. Hast thou got thy bilbo? Alas! poor pilgarlick's defenceless: I'm a naked man thou know'st; let's go back. Zoons, fear nothing, cry'd friar John, I'm by thee, and have thee fast by the collar: eighteen devils shan't get thee out of my clutches, tho' I were unarm'd. Never did a man yet want weapons who had a good arm with as stout a heart; heaven would sooner send down a shower of them: even as in Provence, in the fields of la Crau, near Mariane, there rain'd stones (they are there to this day) to help Hercules, who otherwise wanted wherewithal to fight Neptune's two bastards. But whither are we bound? Are we a-going to the little children's limbo? By Pluto, they'll bepaw and conskite us all. Or are we going to hell for orders? By cob's body, I'll hamper, bethwack, and belabour all the devils, now I have some vine-leaves in my shoes. Thou shalt see me lay about me like mad, old boy. Which way? where the devil are they? I fear nothing but their damn'd horns: but cuckoldy Panurge's bull's feather will altogether secure me from 'em.

Lo! in a prophetick spirit I already see him, like another Actæon, horn'd, horny, hornified. Pr'ythee, quoth Panurge, take heed thyself, dear frater, lest, till monks have leave to marry, thou wed'st something thou dost not like, as some quartan ague: if thou dost, may I never come safe and sound out of this hypogeum, this subterranean cave, if I don't tup and ram that disease merely for the sake of making thee a cornuted, corniferous property: otherwise I fancy the quartan ague is but an indifferent bed-fellow. I remember Gripe-men-all threatened to wed thee to some such thing, for which thou call'dst him heretick.

Here our splendid lantern interrupted them, letting

us know this was the place (1) where we were to have a taste of the creature, and be silent; bidding us not despair of having the word of the bottle before we went back, since we had lin'd our shoes with vine-leaves.

Come on then, cry'd Panurge, let's charge thro' and through all the devils of hell; we can but perish, and that's soon done: however, I thought to have reserv'd my life for some mighty battle. Move, move, move forwards; I am as stout as Hercules, my breeches are full of courage: my heart trembles a little, I own; but that's only an effect of the coldness and dampness of this vault; 'tis neither fear nor an ague. Come on, move on, pish, pish, push on. My name's William Dreadnought.



C H A P. XXXVII.

How the temple-gates in a wonderful manner open'd of themselves.

AFTER we were got down the steps, we came to a portal of fine jasper, of Doric order, on whose front we read this sentence in the finest gold, EN 'O I N Ω A Λ H ⊙ E I A; that is, In wine, truth, The two folding doors of the gate were

(1) Where we were to have a taste of the creature] It should be, where we were to observe taciturnity: *favere linguis*: which in the sacrifices, and other religious ceremonies of the Romans, signify'd to keep silence; *favorare* being the same as *favere linguis*. But this word by the printer's fault used to be written *savorare*, which occasioned the mistake above.

of (1) Corinthian-like brass, massy; wrought with little vine-branches, finely embossed and engraven, and were equally join'd and clos'd together in their mortaise without any padlock, key chain, or tie whatsoever. Where they join'd, there hang'd an Indian loadstone as big as an Egyptian bean, set in gold, having two points, hexagonal, in a right line; and on each side, towards the wall, hang'd a handful of (2) scordium.

There our noble lantern desir'd us not to take it amiss that she went no further with us, leaving us wholly to the conduct of the priestess Bacbuc: for she herself was not allowed to go in, for certain causes rather to be conceal'd than reveal'd to mortals. However, she advis'd us to be resolute and secure, and to trust to her for the return. She then pull'd the loadstone that hang'd at the folding of the gates, and throw'd it into a silver box fix'd for that purpose: which done, from the threshold of each gate she drew a twine of crimson silk about nine foot long, by which the scordium hang'd, and having fastened it to two gold buckles that hang'd at the sides, she withdrew.

(1) Corinthian-like brass] See Pliny, l. 34, c. 2. Corinthian brass is held to be a mixture of gold, silver, and brass.

(2) Scordium, &c.] Wrong: Rabelais says, une poignée de scordon, i. e. a handful of garlick: *σκόρδον* in Greek: not *σκόρδιον*, scordium, which is another herb, quæ allii odorem respicit (says Robinson's lexicon;) it has indeed the smell of garlick and no more. In malignis morbis efficax, continues Robinson, speaking of scordium: called by the French chamaras, not l'ail. Erroneously therefore, here, and elsewhere in the same chapter, have the editors of Rabelais's works printed scordeon sometimes, and sometimes, scordion.

Im-

Immediately the gates (3) flew open without being touch'd : not with a creaking, or loud harsh noise, like that made by heavy brazen gates ; but with a soft pleasing murmur that resounded thro' the arches of the temple.

Pantagruel soon knew the cause of it, having discover'd a small cylinder or rowler that join'd the gates over the threshold, and, turning like them towards the wall on a hard well-polish'd ophites stone, with rubbing and rolling, caus'd that harmonious murmur.

I wonder'd how the gates thus open'd of themselves to the right and left, and after we were all got in, I cast my eye between the gates and the wall, to endeavour to know how this happened ; for one would have thought our kind lantern had put between the gates the herb *æthiopis*, which they say opens some things that are shut : but I perceiv'd that the parts of the gates that join'd on the inside were covered with steel ; and just where the said gates touch'd when they were open'd, I saw two square (4) Indian loadstones, of a bluish hue, well polish'd, and half a span broad, mortais'd in the temple wall. Now, by the hidden and admirable power of the loadstones,

(3) Flew open] This is in imitation of the description of Apollidon's palace in ch. xi of b. iv of *Amadis de Gaul*.

(4) Indian loadstones] Before, in l. 4, ch. 62, the loadstone is mentioned as a stone, in antient times, found in *Ida* in the country of *Phrygia*, as is said by *Pliny*, l. 5, ch. 30 & 36. Here *Rabelais* speaks of the Indian loadstone, whose virtue he believed to be so much the stronger, as in l. 7 of *Ptolomy's geog.* ch. 2, he had read, that in the islands call'd *Manioles*, such ships, as had iron pins, or nails in them, stopt short on their way, without any possibility of proceeding any farther, because of the loadstone which the adjoining land abounded with.

the

the steel plates were put into motion, and consequently the gates were slowly drawn : however, not always, but when the said loadstone on the outside was removed, after which the steel was freed from its power; the two bunches of scordium being at the same time put at some distance, because it (5) deadens the magnes, and robs it of its attractive virtue.

On the loadstone that was plac'd on the right side, the following iambic verse was curiously engraven in ancient Roman characters :

(6) Ducunt volentem fata, nolentem trahunt.

Fate leads the willing, and th' unwilling (7) draws.

The following sentence was neatly cut in the loadstone that was on the left :

ALL THINGS TEND TO THEIR END.

(5) Deadens the magnes] See preface to Pliny's 20th book.

(6) Ducunt volentem, &c.] This verse is none of Seneca the tragedian's, as Erasmus took it to be in his adages, at the word *fato non repugnandum*. The thought is in some of the Greek iambics of the stoic Cleanthes, from whence Epictetus taking it, and putting it into his manual, the other Seneca, who fancied it beautiful enough to make fresh use of it, put into Latin iambics Cleanthes's Greek ones, and inserted 'em in the CVIth of his epistles.

(7) Draws] Or drags, which the reader pleases. Some editions have it *tirent*, others *trahent*.

CHAP.



CHAP. XXXVIII.

Of the temple's admirable pavement.

WHEN I had read those inscriptions, I admir'd the beauty of the temple, and particularly the disposition of its pavement, with which no work that is now, or has been under the cope of heaven, can justly be compar'd: not that of the temple of fortune at Præneste in Sylla's time; or the pavement of the Greeks, call'd (1) asarotum, laid by Sossistratus in Pergamus. For this here was wholly in compartments of precious stones, all in their natural colours. One of red jasper, most charmingly spotted. Another of (2) ophites. A third of porphyry. A fourth of (3) lycophthalmy, a stone of four different colours, powder'd with sparks of gold, as small as atoms. A fifth of agate, streak'd here and there with small milk-colour'd waves. A sixth of (4) costly chalcedony. And another of green-jasper, with

(1) Asarotum] See Pliny, l. 36, ch. 35.

(2) See Pliny, l. 35, c. 7, &c. Read ophites, not ophir or ophire, as in some editions of Rabelais.

(3) Lycophthalmy] See Pliny, l. 37, ch. xi. All the editions have either licoptalmy, or licopthalmy, or lycophthalmy: but the true spelling is lycophthalmy, from *λυκόφθαλμος*.

(4) Costly chalcedony] Cassidoine by corruption. See Salmasius on Solinus. Costly, because the vases made of this stone are very subject to crack or break. Murrhina & crystallina (pocula) ex eadem terra effodimus, quibus pretium faceret ipsa fragilitas, says Pliny in pref. of 33. l.

certain.

certain red and yellowish veins. And all these were dispos'd in a diagonal line.

At the portico, some small stones were inlaid, and evenly join'd on the floor, all in their native colours, to embellish the design of the figures; and they were order'd in such a manner, that you would have thought some vine-leaves and branches had been carelessly strow'd on the pavement: for in some places they were thick, and thin in others. That inlaying was very wonderful every where: here were seen, as it were in the shade, some snails crawling on the grapes; there, little lizards running on the branches: on this side, were grapes that seem'd yet greenish; on another, some clusters that seem'd full ripe, so like the true, that they could as easily have deceived starlings, and other birds, as those which Zeuxis drew.

Nay, we ourselves were deceiv'd; for where the artist seem'd to have strow'd the vine-branches thickest, we could not forbear walking with great strides, lest we should intangle our feet, just as people go over an unequal stony place.

I then cast my eyes on the roof and walls of the temple, that were all pargetted with porphyry and mosaick work; which from the left side at the coming in, most admirably represented the battle, in which the good Bacchus overthrew the Indians; as followeth,

CHAP.

C H A P. XXXIX.

How we saw Bacchus's army drawn up in
battalia in mosaic work.

AT the beginning, divers towns, hamlets, castles, fortresses, and forests were seen in flames; and several mad and loose women, who furiously ripp'd up, and tore live calves, sheep, and lambs, limb from limb, and devour'd their flesh. There we learn'd how (1) Bacchus, at his coming into India, destroy'd all things with fire and sword.

Notwithstanding this, he was so despis'd by the Indians, that they did not think it worth their while to stop his progress; having been certainly informed by their spies, that his camp was destitute of warriors, and that he had only with him a crew of drunken females, a low-built, old, effeminate, sottish fellow, continually addled, and as drunk as a wheel-barrow, with a pack of young clownish doddipoles, stark naked, always skipping and frisking up and down, with tails and horns like those of young kids.

For this reason the Indians had resolv'd to let them go through their country without the least opposition, esteeming a victory over such enemies more dishonourable than glorious.

In the mean time, Bacchus march'd on, burning every thing: for, as you know, fire and thunder are his paternal arms; Jupiter having saluted his mother

(1) Bacchus, &c.] This chapter is taken from Lucian's discourse, intitul'd Bacchus.

Semele

Semele with his thunder ; so that his maternal house was ruined by fire. Bacchus also caused a great deal of blood to be spilt ; which, when he is rous'd and anger'd, principally in war, is as natural to him, as to make some in time of peace.

Thus the plains of the island of Samos, are call'd (2) Panema, which signifies all bloody, because Bacchus there overtook the Amazons, who fled from the country of Ephesus, and there let 'em blood, so that they all dy'd of phlebotomy. This may give you a better insight into the meaning of an ancient proverb, than Aristotle does in his problems ; viz. Why 'twas formerly said, Neither eat, (3) nor sow any mint in time of war. The reason is, that blows are given in time of war without any distinction of parts or persons ; and if a man that's wounded, has that day handled or eaten any mint, 'tis impossible, or at least very hard, to stanch his blood.

(2) Panema] See Plutarch in his questions about Greek affairs, ch. 96.

(3) Nor sow any mint] The reason of this proverb is not that mint being cold of itself, as Aristotle supposed, the using it would be bad for those whose trade is to fight. Mint has so little of this quality, that, according to Dioscorides, Hippocrates, and Aëtius, it provokes urine, and causes seed to abound so as to slip away involuntarily by being too thin. The reason of the proverb is, rather because by exciting too much to love, those who have exhausted themselves in the wars of Venus must of necessity be less in a readiness for those of Bellona. There is, however, one way, and but one, to reconcile Aristotle with Hippocrates and the physicians, and that is, in Aristotle, to read *κατατρίχει*, liquifies, instead of *καταψύχει*, debilitates, or cowardizes, to come as near as I can to du Chat's superannuated word allachir. This is the sentiment of Jerome Mercurialis, l. 4, c. 8, of his various readings. See Lud. Nonnius, l. 1, c. 20, of his *De re cibaria*.

After

After this, Bacchus was seen marching in battalia, riding in a stately chariot, drawn by six young leopards. He looked as young as a child, to shew that all good toppers never grow old: he was red as a cherry, or a cherub, which you please; and had no more hair on his chin, than there is in the inside of my hand: his forehead was grac'd with pointed horns, above which, he wore a fine crown or garland of vine-leaves and grapes, and a mitre of crimson velvet, having also gilt buskins on.

He had not one man with him, that look'd like a man; his guards, and all his forces, consisted wholly of bassarides, evantes, euhyades, edonides, triethorides, ogygiæ, mimallonides, mænades, thyiades, and bacchides, frantick, raving, raging, furious, mad women, begirt with live snakes and serpents, instead of girdles, their dishevell'd hair flowing about their shoulders, with garlands of vine-branches instead of forehead-cloths, clad with stags or goats-skins, and arm'd with torches, javelins, spears, and halberts, whose ends were like pine-apples: besides, they had certain small light bucklers, that gave a loud sound if you touch'd them never so little, and these serv'd them instead of drums: they were just seventy nine thousand two hundred twenty seven.

Silenus, who led the van, was one on whom Bacchus rely'd very much, having formerly had many proofs of his valour and conduct. He was a diminutive, stooping, palsied, plump, gorbellied, old fellow, with a swindging pair of stiff-standing lugs of his own, a sharp Roman nose, large, rough eyebrows, mounted on a well-hung ass: in his fist he held a staff to lean upon, and also bravely to fight, whenever he had occasion to alight; and he was dress'd in a woman's yellow gown. His followers were all young, wild, clownish people, as hornified as so many kids, and as fell as so many tigers, naked, and perpetually singing and dancing country dances: they
were

were called tityri and satires; and were in all eighty five thousand one hundred and thirty three.

X Pan, who brought up the rear, was a monstrous sort of a thing: for his lower parts were like a goat's, his thighs hairy, and his horns bolt upright; a crimson fiery phiz, and a beard that was none of the shortest. He was a bold, stout, daring, desperate fellow, very apt to take pepper in the nose for yea and nay.

In his left hand he held a pipe, and a crooked stick in his right. His forces consisted also wholly of satires, ægipanes, agripanes, sylvans, fauns, lemures, lares, elves, and hobgoblins; and their number was seventy-eight thousand one hundred and fourteen. The signal or word common to all the army, was *euohe*.



CHAP. XL.

How the battle, in which the good Bacchus overthrew the Indians, was represented in mosaic work.

IN the next place we saw the representation of the good Bacchus's engagement with the Indians. Silenus, who led the van, was sweating, puffing, and blowing, belabouring his ass most grievously: the ass dreadfully opened its wide jaws, drove away the flies that plagu'd it, winc'd, flounc'd, went back, and bestir'd itself in a most terrible manner, as if some damn'd gad-bee had stung it at the breech.

The satires, captains, serjeants, and corporals of companies, founding (1) the orgies with cornets, in
a fu-

(1) The orgies] The old editions have orties; that of
1600,

a furious manner went round the army, skipping, capering, bounding, jerking, farting, flying out at heels, kicking and prancing like mad, encouraging their company to fight bravely; and all the delineated army cry'd out Euohe!

First the menades charged the Indians with dreadful shouts, and a horrid din of their brazen drums and bucklers: the air rung again all-a-round, as the mosaic work well expressed it. And pray, for the future don't so much admire (2) Apelles, Aristides the Theban, and others who drew (3) claps of thunder, lightnings, winds, words, manners and spirits.

We then saw the Indian army, who had at last taken the field, to prevent the devastation of the rest of their country. In the front were the elephants, with castles well garrison'd on their backs. But the army and themselves were put into disorder; the dreadful cries of the bacchides having fill'd them with consternation, and those huge animals turn'd tail, and trampled on the men of their party.

There you might have seen gaffer Silenus on his ass, putting on as hard as he could, striking athwart and alongst, and laying about him lustily with his staff, after the old fashion of fencing. His ass was prancing and making after the elephants, gaping and martially braying, as it were to sound-a charge, as he

1600, as well as the new editions, orgies, which is the name given to the festivals of Bacchus. Now, as this passage is taken out of Lucian, who says, that in the heat of the battle fought by Bacchus against the Indians, a satire of his army sung an orthie, orthium carmen, I make no question, but that we ought to read orthie, ὀρθος νόμος, a sort of poem which Herodotus, lib. 1, ch. 24, and Aulus Gellius, l. 16, c. 19, tell us Arion tuned his harp to before he was flung into the sea.

(2) Apelles] See Pliny, l. 35, c. 10.

(3) Claps of thunder, &c.] See Pliny in the same place.

did

did when formerly in the bacchanalian feasts, he wak'd the (4) nymph Lottis, when Priapus, full of priapism, had a mind to priapise, (5) while the pretty creature was taking a nap.

There you might have seen Pan frisk it with his goatish shanks about the mænades, and with his rustic pipe excite them to behave themselves like mænades.

A little further you might have blest'd your eyes with the sight of a young satire who led seventeen kings his prisoners; and a bacchis who, with her snakes, hawl'd along no less than two and forty captains; a little faun, who carried a whole dozen of standards taken on the enemy; and goodman Bacchus on his chariot, riding to and fro fearless of danger, making much of his dear carcass, and chearfully toping to all his merry friends.

Finally, we saw the representation of his triumph, which was thus. First, his chariot was wholly covered with ivy, gathered on the mountain Meros: this for its scarcity, which you know raises the price of every thing, and principally of (6) those leaves in India. In this Alexander the great follow'd his example at his Indian triumph. The chariot was drawn by elephants join'd together, wherein he was imitated by Pompey the great, at Rome, in his African triumph. In it the good Bacchus was seen, drinking out of a mighty urn, which action Marius aped after

(4) Nymph Lottis] See Ovid's metam. lib. 9.

(5) While the pretty creature, &c.] See before lib. 3, cap. 8.

(6) Those leaves in India] It is Theophrastus's opinion, in lib. 16, cap. 34, of Pliny, that throughout India there grows no ivy. Thus, we are to read India, in this place, conformable to the old editions, not *ida*, as the new ones have it.

his victory over the Cimbri (7) near Aix in Provence. All his army were crown'd with ivy; their javelins, bucklers, and drums, were also wholly covered with it; there was not so much as Silenus's ass, but was betrapp'd with it.

The Indian kings were fastened with chains of gold close by the wheels of the chariot; all the company march'd in pomp with unspeakable joy, loaded with an infinite number of trophies, pageants, and spoils, playing and singing merry (8) epinicions, songs of triumph, and also rural lays and dithyrambs.

At the farthest end was a prospect of the land of Egypt; the Nile with its crocodiles, marmosets, (9) ibides, monkeys, trochilos's, or wrens, ichneumons, or Pharaoh's mice, hippopotami, or sea-horses, and other creatures its guests and neighbours. Bacchus was moving towards that country under the conduct of a couple of horned beasts, on one of which was written in gold, Apis, and Osiris on the other; because no ox or cow had been seen in Egypt till Bacchus came thither.

(7) Near Aix.] See Pliny, lib. 33, cap. 21.

(8) Epinicion.] Songs of victory, from the Greek *ἐπινίκιον*, victory.

(9) Ibides.] A kind of stork, very black, hath the legs of a crane, and a long crooked bill. See Herodotus, lib. 2, and Pliny, lib. 8, cap. 27. Cicero (lib. 1, de nat. deor.) and Pliny (lib. 10, cap. 28,) call these storks ibes; but our author chose rather to follow the usual declension of the Latin genitive.



CHAP. XLI.

How the temple was illuminated with a wonderful lamp.

BEFORE I proceed to the description of the bottle, I'll give you that of an admirable lamp, that dispens'd so large a light over all the temple, that, tho' it lay under ground, we could distinguish every object as clearly as above it at noon-day.

In the middle of the roof was fix'd a ring of massy gold, as thick as my clenched fist. Three chains somewhat less, most curiously wrought, hung about two foot and a half below it, and in a triangle supported a round plate of fine gold, whose diameter or breadth did not exceed two cubits and half a span. There were four holes in it, in each of which an empty ball was fastened, hollow within, and open o' top, like a little lamp; its circumference about two hands breadth: each ball was of precious stone; one an amethyst, another an African carbuncle, the third an opale, and the fourth an anthracites; they were full of burning water, five times distilled in a serpentine lymbeck, and inconsumptible, like the oil formerly put into (1) Pallas's golden lamp at Acropolis of Athens by Callimachus. In each of them was a flaming wick, partly of asbestine flax, as of old in the temple of Jupiter Ammon, such as those which Cleombrotus, a most studious philosopher, saw; and partly of carpasian flax, which were rather renew'd than consum'd by the fire.

(1) Pallas's golden lamp, &c.] See Plutarch of oracles, and Pausanias's atticks,

About

About two foot and a half below that gold plate, the three chains were fasten'd to three handles, that were fix'd to a large round lamp of most pure chrystal, whose diameter was a cubit and a half, and open'd about two hands breadth o'top; by which open place a vessel of the same chrystal, shap'd somewhat like the lower part of a gourd-like lymbeck, or an urinal, was put at the bottom of the great lamp, with such a quantity of the afore-mention'd burning water, that the flame of asbestine wick reach'd the center of the great lamp. This made all its spherical body seem to burn and be in a flame, because the fire was just at the center and middle point: so that it was not more easy to fix the eye on it, than on the disk of the sun; the matter being wonderfully bright and shining, and the work most transparent and dazzling, by the reflection of the various colours of the precious stones, whereof the four small lamps above the main lamp were made, and their lustre was still variously glittering all over the temple. Then this wandering light being darted on the polished marble and agate, with which all the inside of the temple was pargetted, our eyes were entertain'd with a sight of all the admirable colours which the rainbow can boast, when the sun darts his fiery rays on some dropping clouds.

The design of the lamp was admirable in itself; but, in my opinion, what added much to the beauty of the whole, was, that round the body of the chrystal lamp, there was carv'd in cataglyphick work, a lively and pleasant battle of naked boys, mounted on little hobby-horses, with little whirligig-lances and shields, that seem'd made of vine-branches with grapes on them: their postures generally were very different, and their childish strife and motions were so ingeniously express'd, that art equall'd nature in every proportion and action. Neither did this seem engrav'd, but rather hew'd out and imboss'd, in relief, or, at least

like grotesque, which by the artist's skill has the appearance of the roundness of the object it represents: this was partly the effect of the various and most charming light, which flowing out of the lamp, fill'd the carv'd places with its glorious rays.

CHAP. XLII.

How the priestess Bacbuc shew'd us (1) a fantastick fountain in the temple; and how the fountain-water (2) had the taste of wine, according to the imagination of those who drank of it.

WHILE we were admiring this incomparable lamp, and the stupendious structure of the temple, the venerable priestess Bacbuc, and her attendants, came to us with jolly smiling looks; and seeing us duly accoutred, without the least difficulty, took us into the middle of the temple, where, just under the aforesaid lamp, was the fine fantastick fountain. She then ordered some cups, goblets, and tal-

(1) A fantastick fountain, &c.] This and the next chapter (as they stood in the former editions) make really but one, tho' Mr. M. made two of them; the first of which contained but eight lines, according to him, and ended at the words fantastick fountain,

(2) Had the taste of wine, &c.] Pliny, lib. 2, cap. 103, says, on the credit of Mutianus, that in the isle of Andros, in the temple of Bacchus, there was a fountain which every year, on the fifth of January, never failed having the taste of wine. Bacchus de Therbis, lib. 6, cap. 22, gives abundance of examples of such vinous springs.

boys

boys of gold, silver, and chrystal to be brought, and kindly invited us to drink of the liquor that sprung there, which we readily did: for to say the truth, this (3) fantastick fountain was very inviting, and its materials and workmanship more precious, rare, and admirable than any thing Plato ever dreamt of in limbo.

Its basis or ground-work was of most pure and limpid alabaster, and its height somewhat more than three spans; being a regular heptagon on the outside, with its stylobates or footsteps, arulets, cymasults or blunt tops, and doric undulations about it. It was exactly round within. On the middle point of each angle brink stood a pillar orbiculated, in form of a circle of ivory or alabaster. These were seven in number, according to the number of the angles.

Each pillar's length, from the basis to the architraves, was near seven hands, taking an exact dimension of its diameter through the center of its circumference and inward roundness; and it was so disposed, that casting our eyes behind one of them, whatever its cube might be, to view its opposite, we found that the pyramidal cone of our visual light ended at the said centre, and there, by the two opposites, form'd an equilateral triangle, whose two lines divided the pillar into two equal parts.

That which we had a mind to measure, going from one side to side to another, two pillars over, at the first third part of the distance between them, was met by their lowermost and fundamental line, which in a consult line drawn as far as the universal center,

(3) Fantastick fountain] Fantastick, inasmuch as the liquor which flowed from it, had the taste of whatever sort of wine the drinker fancy'd he was drinking, or had a fancy to drink; which last, upon second thoughts, I take to be the true meaning of *m. du Chat's* words: *avoit en fantaisie de boire. Judicet lector.* I suspect it to be a flirt at the scripture.

equally divided, gave in a just partition the distance of the seven opposite pillars in a right line ; beginning at the obtuse angle on the brink : as you know that an angle is always found plac'd between two others in all angular figures odd in number.

This tacitly gives us to understand, that seven semi-diameters are in geometrical proportion, compass and distance, somewhat less than the circumference of a circle, from the figure of which they are extracted ; that is to say, three whole parts, with an eighth and a half, a little more ; or a seventh and a half, a little less ; according to the instructions given us of old by Euclid, Aristotle, Archimedes, and others.

The first pillar, I mean that which fac'd the temple gate, was of azure, sky-colour'd saphir.

The second of hyacinth, a precious stone, exactly of the colour of the flower into which Ajax's chole-ric blood was transformed ; the Greek letters AI, being seen on it in many places.

The third an anachite diamond, as bright and glittering as lightning.

The fourth a masculin ruby ballais [peach-colour-ed] amethystifing, its flame and lustre ending in violet or purple, like an amethyst.

The fifth an emerald, above five hundred and fifty times more precious than that of (4) Serapis in the labyrinth of the Egyptians, and more verdant and shining than those that were fix'd instead of eyes in the marble lion's head, near king (5) Hermias's tomb.

The sixth of agate, more admirable and various in the distinctions of its veins, clouds, and colours, than that which (6) Pyrrhus, king of Epirus, so mightily esteem'd.

(4) Serapis] See Pliny, l. 37, c. 5.

(5) Hermias's] See ibidem.

(6) Pyrrhus] See Pliny, l. 37, c. 1.

The seventh of syenites, transparent, of the colour of a beryl, and the clear hue of hymetian honey; and within it the moon was seen, such as we see in the sky, (7) silent, full, new, and in the wain.

These stones were assign'd to the seven heavenly planets by the ancient Chaldeans; and that the meanest capacities might be informed of this, just at the central perpendicular line, on the chapter of the first pillar, which was of saphir, stood the image of Saturn in (8) elutian lead, with his scythe in his hand, and at his feet a crane of gold, very artfully enamell'd according to the native hue of the saturnine bird.

On the second, which was of hyacinth towards the left, Jupiter was seen in jovetian brass, and on his breast an eagle of gold enamell'd to the life.

On the third was Phœbus in the purest gold, and a white cock in his right hand.

On the fourth was Mars in corinthian brass, and a lion at his feet.

On the fifth was Venus in copper, the metal of which (9) Aristonidas made Athamas's statue, that express'd in a blushing whiteness his confusion at the sight of his son Learchus, who died at his feet of a fall.

On the sixth was Mercury in hydrargyre; I would have said quicksilver, had it not been fixed, malleable, and unmoveable: that nimble deity had a stork at his feet.

(7) Silent moon] The new moon not yet shining. Camb. dict. luna silens. Virg. synodical in Gr.

(8) Elutian lead] M. M's translation, being done from none of the best editions, either ancient or modern, has it eliacim lead, and others eliciam lead; but the right reading is elutian lead, agreeable to Pliny, l. 34. c. 16, where he calls this lead elutium, ab aquæ elutione.

(9) Aristonidas] Not Aristomides, as mr. M. has it. See Pliny, l. 34. c. 14.

On the seventh was the moon in silver, with a greyhound at her feet.

The size of these statues was somewhat more than a third part of the pillars on which they stood; and they were so admirably wrought, according to mathematical proportion, that (10) Polycletus's canon (or rule) could hardly have stood in competition with them.

The bases of the pillars, the chapiters, the architraves, zoophores and cornishes, were Phrygian work of massy gold, purer and finer than any that is found in the rivers (11) Leede near Montpellier, Ganges in India, Po in Italy, Hebrus in Thrace, Tagus in Spain, and (12) Pactolus in Lydia.

The small arches between the pillars were of the same precious stone of which the pillars next to them were. Thus that arch was of saphir which ended at the hyacinth pillar; and that was of hyacinth which went towards the diamond, and so on.

Above the arches and chapiters of the pillars, on the inward front, a cupola was raised to cover the fountain: it was surrounded by the planetary statues, heptagonal at the bottom, and spherical o'top; and of chrystal so pure, transparent, well-polish'd, whole and uniform in all its parts, without veins, clouds, flaws, or streaks, that (13) Xenocrates never saw such a one in his life.

Within it were seen the twelve signs of the zodiac, the twelve months of the year, with their properties, the two equinoxes, the ecliptic line, with some of the most remarkable fixed stars about the antartick pole, and elsewhere, so curiously engraven, that I fancy'd

(10) Polycletus's canon or rule] See Pliny, l. 34, c. 18.

(11) River Leede] The Lez. From Ledus.

(12) Pactolus] Pliny, l. 33, c. 4.

(13) Xenocrates] Pliny, l. 37, c. 2.

them

them to be the workmanship of (14) king Necepsus, or Petosiris the antient mathematician.

On the top of the cupola, just over the center of the fountain, were three noble long pearls, all of one size, pear-fashion, perfectly imitating a tear, and so join'd together as to represent a flower-de-lis or lilly, each of the flowers seeming above a hand's breadth. A carbuncle jetted out of its calix or cup, as big as an ostridge's egg, cut seven square (that number so beloved of nature) and so prodigiously glorious, that the sight of it had like to have made us blind; for the fiery sun, or the pointed lightning, are not more dazzling and unsufferably bright.

Now were some judicious appraisers to judge of the value of this incomparable fountain, and the lamp of which we have spoke, they would undoubtedly affirm, it exceeds that of all the treasures and curiosities in Europe, Asia, and Africa put together. For that carbuncle alone would have darkened (15) the pantharb of Iarchas the Indian magician, with as much ease as the sun outshines and dims the stars with his meridian rays.

Now let Cleopatra, that Egyptian quean, boast of her pair of pendants, those two pearls, one of which she caused to be (16) dissolv'd in vinegar in the presence of Anthony the triumvir, her gallant!

Or let (17) Pompeia Plautina be proud of her dress cover'd all over with emeralds and pearls curiously

(14) King Necepsus, &c.] Pliny, l. 7, c. 49.

(15) The pantharb, &c.] See Philostratus, l. 3, c. 14, of Apollonius's life. Heliodorus likewise speaks of this stone.

(16) Dissolv'd in vinegar] See Pliny, l. 9, c. 35, and Macrobius's saturnalia, l. 3, c. 17.

(17) Pompeia Plautina] Rabelais, who it's probable wrote from his memory, is mistaken here, and had forgot that Pliny, l. 6, c. 35, calls this lady Lollia Paulina.

intermix'd, she who attracted the eyes of all Rome, and was said to be the grave-pit and magazine of the conquering robbers of the universe.

The fountain had three tubes or channels of right pearl, seated in three equilateral angles already mentioned, extended on the margin; and those channels proceeded in a snail-like line, winding equally on both sides.

We look'd on them a while, and had cast our eyes on another side, when Bacbuc directed us to watch the water: we then heard a most harmonious sound, yet somewhat stopp'd by starts, far distant, and subterranean; by which means it was still more pleasing than if it had been free, uninterrupted, and near us; so that our minds were as agreeably entertain'd thro' our ears with that charming melody, as they were thro' the windows of our eyes, with those delightful objects.

Bacbuc then said, Your philosophers will not allow, that motion is begot by the power of figures; look here, and see the contrary. By that single snail-like motion, equally divided as you see, and a five-fold infoliation, moveable at every inward meeting, such as is the vena cava where it enters into the right ventricle of the heart; just so is the flowing of this fountain, and by it an harmony ascends as high as your world's ocean.

She then order'd her attendants to make us drink; and to tell you the truth of the matter as near as possible, we are not, heaven be prais'd! of the nature of a drove of calf-lollies, who (18) as your sparrows can't feed unless you bob them on the tail) must
be

(18) As your sparrows, &c.] Here the author has in his eye the badauds (cockneys we call 'em) of Paris. He before, in l. 2, c. 14, calls 'em buveraux (i. e. sippers, small-drinkers, tho' it may mean water-drinkers) because,

be rib-roasted with tough crab-tree, and fir'd into a stomach, or at least into an humour to eat or drink : no, we know better things, and scorn to scorn any man's civility, who civilly invites us to a drinking bout. Bacbuc ask'd us then, how we liked our tiff. We answer'd, that it seem'd to us good harmless sober Adam's liquor, fit to keep a man in the right way, and, in a word, meer element ; more cool and clear than Argyrontes in *Ætolia*, Peneus in *Thesfaly*, Axius in *Mygdonia*, or Cydnus in *Cilicia*, a tempting sight of whose cool silver stream caus'd Alexander to prefer the short-liv'd pleasure of bathing himself in it, to the inconveniences which he could not but foresee would attend so ill-timed an action.

This, said Bacbuc, comes of not considering with ourselves, or understanding the motions of the muscular tongue, when the drink glides on it in its way to the stomach. Tell me, noble strangers, are your throats lin'd, pav'd, or enamell'd, as formerly was that of (19) Pithyllus, nick-nam'd Theutes, that you can have miss'd the taste, relish, and flavour of this divine liquor ? Here, said she, turning towards her gentlewoman, bring my scrubbing brushes, you know which, to scrape, rake, cleanse and clear their palates.

They brought immediately some stately, swinging, jolly hams ; fine, substantial neats-tongues ; good hung-beef, pure and delicate botargos, venison, sausages, and such other gullet-sweepers. And, to comply with her invitation, we cramm'd and twist'd

as Budæus observes, l. 5 of his *de asse*, the people of Paris, generally, drink but little wine. Rabelais calls 'em calves (*veaux*). Now, to play the calf, is properly to play the cockney (*badaud*). Thus badaud may well enough come from vitellus.

(19) Pithyllus] See Athenæus, l. 1, c. 6.

till we owned ourselves (20) thoroughly cured of thirst, which before did damnably plague us.

We are told, continu'd she, that formerly a learned and valiant Hebrew chief leading his people through the deserts, where they were in danger of being famish'd, obtain'd of God some manna, whose taste was to them by imagination such as that of meat was to them before in reality: thus, drinking of this miraculous liquor, you'll find its taste like any wine that you shall fancy to drink. Come then, fancy and drink. We did so, and Panurge had no sooner whipp'd off his brimmer, but he cry'd, By Noah's open shop, 'tis vin de Baulne, better than ever was yet tipp'd over tongue, or may ninety and sixteen devils swallow me. Oh! that to keep its taste the longer, we gentlemen toppers had but necks some three cubits long, or so, as Philoxenus desired to have, or at least like a crane's, as (21) Melanthius wish'd his.

On the faith of true lanterners, quoth friar John, (22) 'tis gallant, sparkling Greek wine: now, for God's sake, sweetheart, do but teach me how the devil you make it. It seems to me Mirevaux wine,

(20) Thoroughly cured of thirst] It is indeed in the original, *tres bien curé de soif*. But how could that be? They had as yet been only preparing themselves to drink stoutly, and pour it down lustily, by eating high-season'd meats. M. du Chat therefore, to make sense of it, has added *forisque*, thus read, *tres-bien curez forisque de soif*, thoroughly cured except as to thirst, &c.

(21) Melanthius] It is Athenæus, who l. 1, c. 5, relates the different wishes of these two drunkards.

(22) 'Tis gallant, sparkling, Greek wine] The author does not use the word *petillant*, sparkling, but *voligeant*, vaulting, bounding, curvetting, turning round on the toe. Neither does he mean real Greek wine, but a brisk wine, which like the North-east wind (*vent grec* in French) will make a man bound and curvet, instead of making any advances forward.

said



BACBUC equips Panurge for o



for obtaining the Word of the BOTTLE.

said Pantagruel; for before I drank, I suppos'd it to be such. Nothing can be mislik'd in it, but that 'tis cold, colder, I say, than the very ice, colder than the water of (23) Nonacris and (24) Dircé, or the Conthoporian spring at Corinth, that froze up the stomach and nutritive parts of those that drank of it.

Drink once, twice, or thrice more, said Bacbuc, still changing your imagination, and you shall find its taste and flavour to be exactly that on which you shall have pitched. Then never presume to say that any thing is impossible to God. We never offer'd to say such a thing, said I; far from it, we maintain he is omnipotent.



C H A P. XLIII.

How the priestess Bacbuc equipt Panurge,
in order to have the word of the bottle.

WHEN we had thus chatted and tippled, Bacbuc ask'd, Who of you here would have the word of the holy bottle? I, your most humble little

(23) Nonacris] See Pliny, l. 13, c. 2.

(24) Dircé] The water of the fountain Dircé in Bœotia, tho' very clear, yet not being particularly renowned for its coldness, I make no doubt but Rabelais had in his head the Dircenna of Martial, the water whereof was as cold as ice. Avidam rigens Dircenna placabit sitim, says that poet in the 51st epigr. of l. 1. It is true, that instead of Dircenna, Rabelais, who did not so narrowly look into the thing, has writ it Dircé, doubtless misled by honest Nicolas Perrot, whose words on this passage of Martial are: Dircé & Neme fontes sunt frigidissimi æstate inter Bilbilim & Segobregam, in ripa fere Salonis amnis. So I have e'en left it Dircé in the text; tho' I'm satisfy'd it is wrong.

funnel,

funnel, an't please you, quoth Panurge. Friend, saith she, I have but one thing to tell you, which is, that when you come to the oracle, you take care to hearken and hear the word only with one ear. This, cry'd friar John, is wine of one ear, as Frenchmen call it.

She then wrapt him up in a gaberdine, bound his noddle with a goodly clean biggin, clapt over it a felt, such as those through which hypocras is distill'd, at the bottom of which, instead of a cowl, she put three obelisks; made him draw on a pair of old-fashion'd codpieces instead of mittens, girded him about with three bagpipes bound together, bath'd his jobbernal thrice in the fountain; then threw a handful of meal on his phiz, fix'd three cock's feathers on the right side of the hypocritical felt, made him take a jant nine times round the fountain, caused him to take three little leaps, and to bump his a--- seven times against the ground, repeating I don't know what kind of conjurations all the while in the Toscan tongue, and ever and anon reading in a ritual, or book of ceremonies, carried after her by one of her mystagogues.

For my part, may I never stir, if I don't really believe, that neither Numa Pompilius the second king of the Romans, nor the Cerites of Tuscia, nor the old Hebrew captain, ever instituted so many ceremonies as I then saw performed; nor were ever half so many religious forms used by the southsayers of Memphis in Egypt to Apis; or by the Euboians, at Rhamnus, (1) to Rhamnusia; or to (2) Jupiter Ammon, or

(1) To Rhamnusia] Here m. du Chat says, Rabelais has confounded the false with the true, after a most ridiculous manner. M. du C's note, I think, is no less confused. He seems to me at present, to have explain'd obscurum par obscurius. He says Rhamnusia was the goddess fortune. Camb. dict. says, the goddess of revenge.

(2) Jupiter Ammon] See Q. Curtius, l. 4.

to (3) Feronia.

When she had thus accoutred my gentleman, she took him out of our company, and led him out of the temple through a golden gate on the right, into a round chapel made of transparent specular stones, by whose solid clearness the sun's light shined there thro' the precipice of the rock (4) without any windows or other entrance, and so easy and fully dispersed itself through the greater temple, that the light seemed rather to spring out of it than to flow into it.

The workmanship was not less rare than that of (5) the sacred temple at Ravenna, or that in the island

(3) Feronia] M. du Chat having said nothing of this goddess, and not having time myself to consult books about her, I shall transcribe the account which the authors of the Cambridge dictionary give of her. Feronia, dict. a ferendis arboribus. A goddess of the woods: for it is storied, that when her grove in the mountain Soracte was burnt down, the people carried thither her picture, and presently the woods sprang afresh. There is a spring also in that grove, according to Horace. Servius says, she was a nymph of Campania; and makes her also the goddess of freemen, in whose temple, having shaved their heads, they put on their cap, the badge of liberty.

(4) Without any windows, &c.] An imitation of Pliny's description of the temple of Fortune of Seius, built by Nero, l. 36, c. 22.

(5) The sacred temple of Ravenna] Understand this of the cathedral church of Ravenna. It was anciently a temple consecrated to Hercules. In the close of the Vth century, or in the beginning of the VIth, Theodoric, king of Italy, built on the ruins of this ancient edifice the church which Rabelais here speaks of; a church superb and magnificent in the highest degree, according to the account Theodoric himself gives of it in his letter to Agapetus prefect of Rome; but whose immense riches the French no more spared than they did that of private families after the battle of Ravenna in 1512. See Casiodorus,

island of Chemnis in Egypt. Nor must I forget to tell you, that the work of that round chapel was contrived with such a symmetry, that its diameter was just the height of the vault.

In the middle of it was an heptagonal fountain of fine alabaster most artfully wrought, full of water, which was so clear, that it might have pass'd for element in its purity and simplicity. The sacred bottle was in it to the middle, clad in pure fine crystal, of an oval shape, except its muzzle, which was somewhat wider than was consistent with that figure.

CHAP. XLIV.

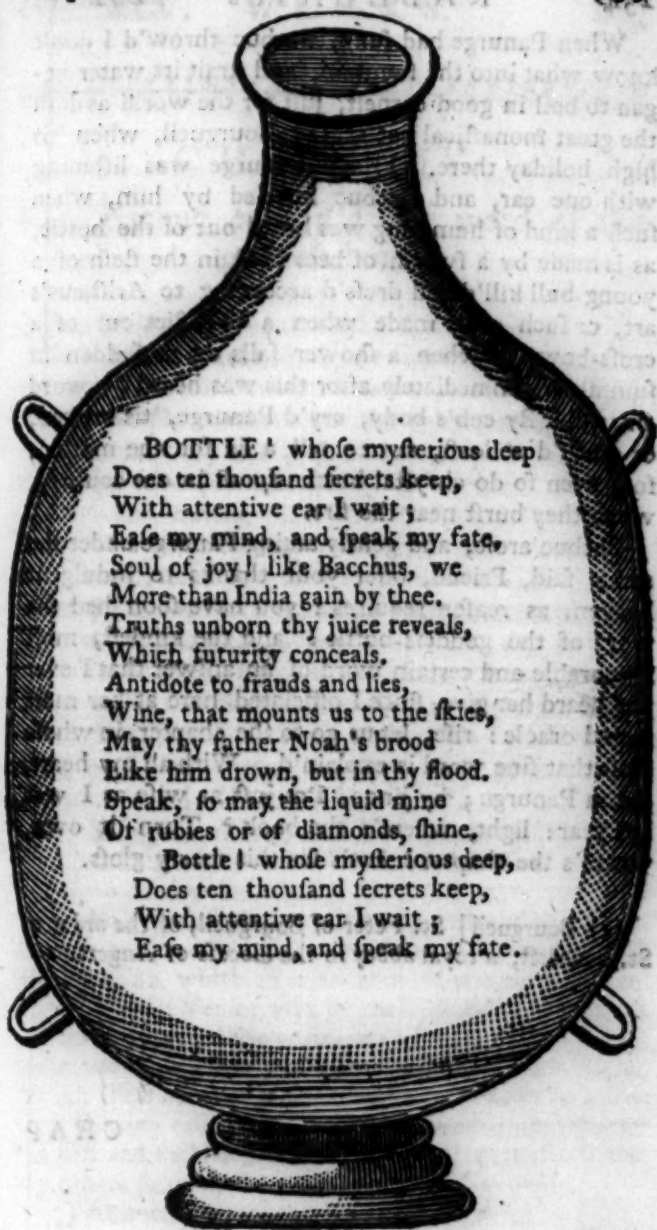
How Bacbuc, the high-priestess, brought Panurge before the holy bottle.

THERE the noble priestess Bacbuc made Panurge stoop and kiss the brink of the fountain; then bad him rise and dance three (1) ithymbi. Which done, she ordered him to sit down, between two stools placed there for that purpose, his arse upon the ground. Then she opened her ritual book, and whispering in his left ear, made him sing an epileny, inserted here in the figure of the bottle.

fiodorus, l. i. ep. 6, and Francis Scot's *itinerarium Italiae*, in his chapter of the city of Ravenna, but more especially concerning the temple of Ravenna, Peter Ferretti in his VII books of the exarchate.

(1) Dances in honour of Bacchus.

BOTTLE!



BOTTLE! whose mysterious deep,
Does ten thousand secrets keep,
With attentive ear I wait;
Ease my mind, and speak my fate,
Soul of joy! like Bacchus, we
More than India gain by thee.
Truths unborn thy juice reveals,
Which futurity conceals,
Antidote to frauds and lies,
Wine, that mounts us to the skies,
May thy father Noah's brood
Like him drown, but in thy flood.
Speak, so may the liquid mine
Of rubies or of diamonds, shine.

Bottle! whose mysterious deep,
Does ten thousand secrets keep,
With attentive ear I wait;
Ease my mind, and speak my fate.

When

When Panurge had sung, Bacbuc throw'd I don't know what into the fountain, and strait its water began to boil in good earnest, just for the world as doth the great monastical pot at (1) Bourgueil, when 'tis high holiday there. Friend Panurge was listening with one ear, and Bacbuc kneeled by him, when such a kind of humming was heard out of the bottle, as is made by a swarm of bees bred in the flesh of a young bull kill'd and dress'd according to Aristæus's art, or such as is made when a bolt flies out of a cross-bow, or when a shower falls on a sudden in summer. Immediately after this was heard the word **TRINC.** By cob's body, cry'd Panurge, 'tis broken, or crack'd at least, not to tell a lie for the matter; for, even so do chrystal bottles speak in our country, when they burst near the fire.

Bacbuc arose, and gently taking Panurge under the arms, said, Friend, offer your thanks to indulgent heaven, as reason requires: you have soon had the word of the goddess-bottle; and the kindest, most favourable and certain word of an answer that I ever yet heard her give, since I officiated here at her most sacred oracle: rise, let us go to the chapter, in whose gloss that fine word is explain'd. With all my heart, quoth Panurge; by jingo, I'm just as wise as I was last year: light, where's the book? Turn it over, where's the chapter? Let's see this merry gloss.

(1) Bourgueil] St. Peter of Bourgueil, of the order of St. Benedict, a royal abbey in the diocese of Angers.

CHAP.



C H A P. XLV.

How Bacbuc explain'd the word of the
goddess bottle.

BACBUC having thrown I don't know what in-
to the fountain, strait the water ceas'd to boil ;
and then she took Panurge into the greater temple, in
the central-place, where was the enlivening fountain.

There she took out a (1) hugeous silver book, in
the shape of a (2) half tierce, or hoghead, of sen-
tences : and having fill'd it at the fountain, said to
him ; The philosophers, preachers, and doctors of
your world, feed you up with fine words and cant at
the ears ; now, here we really incorporate our pre-
cepts at the mouth. Therefore I'll not say to you,
read this chapter, see this gloss : no, I say to you,
taste me this fine chapter, swallow me this rare gloss.
Formerly (3) an ancient prophet of the Jewish nation
eat a book, and became a clerk even to the very

(1) A hugeous silver book] The monks used to make
their drinking cups in the shape of mass-books and prayer-
books, to deceive the world.

(2) Half-tierce] It may not be impertinent here to re-
fer to a book call'd la mappemonde papistique, (map of
popery) p. 82, which gives an account of a certain sham
beato (saint) at Venice, who, by the help of five or six such
books, would spend five or six days together in retirement,
and make believe he subsisted all the while by a miracle.
At last these devotional books were found to be no other
than so many cases, some fill'd with march-pains made of
the best and fleshiest parts of capons and partridges, and
the others so many flaggons full of malmsey-wine.

(3) An ancient prophet] Ezekiel, c. ii, & iii.

teeth]

teeth ! now will I have you drink one, that you may be a clerk to your very liver. Here, open your mandibles.

Panurge gaping as wide as his jaws would stretch, Bacbuc took the silver book, at least we took it for a real book, for it look'd just for the world like a breviary ; but, in truth, it was a breviary, or flask of right Falernian wine as it came from the grape, which she made him swallow every drop.

By Bacchus, quoth Panurge, this was a notable chapter, a most authentic gloss, o' my word. Is this all that the trismegistian bottle's word means ? I' troth I like it extremely, it went down like mother's milk. Nothing more, return'd Bacbuc : for trinc is a panomphcan word, that is, a word understood, us'd, and celebrated by all nations, and signifies, drink.

Some say in your world, that sack is a word us'd in all tongues, and justly admitted in the same sense among all nations : for, as Esop's fable hath it, all men are born with a sack at the neck, naturally needy, and begging of each other ; neither can the most powerful king be without the help of other men, or can any one that's poor subsist without the rich, tho' he be never so proud and insolent ; nay, even were it (4) Hippias the philosopher, who boasted he could do every thing. Much less can any one make shift without drink than without a sack. Therefore here we hold not that laughing, but that drinking is the distinguishing character of man. I don't say drinking, taking that word singly and absolutely in the strictest sense ; no, beasts then might put in for a share ; I mean drinkin'g cool delicious wine. For you must know, my beloved, that by wine we become divine ; neither can there be a surer argument, or a less deceitful divination. Your (5) academics assert the same, when they make the etymology of wine, which the

(4) Hippias, &c.] See Plato in his Hippias minor.

(5) Academics] Varro, &c.

Greeks call ΟΙΝΟΣ, to be from vis, strength, virtue, and power; for 'tis in its power to fill the soul with all truth, learning, and philosophy.

If you observe what is written in ionian letters on the temple gate, you may have understood that truth is in wine. (6) The goddess bottle therefore directs you to the divine liquor; be yourself the expounder of your undertaking,

'Tis impossible, said Pantagruel to Panurge, to speak more to the purpose than does this true priestess: you may remember I told you as much when you first spoke to me about it.

Trinc then: what says your heart, elevated by Bacchic enthusiasm?

With this, quoth Panurge,

Trinc, trinc; by Bacchus, let us tope,

And tope again; for, now I hope

To see some brawny, juicy rump,

And tickle't with my carnal stump.

E'er long, my friends, I shall be wedded,

Sure as my trap-stick has a red head;

And my sweet wife shall hold the combat,

Long as my bawls can on her bum beat.

O what a battle of a--- fighting

Will there be! which I much delight in?

What pleasant pains then shall I take

To keep myself and spouse awake!

All heart and juice, I'll up and ride,

And make a dutchess of my bride.

Sing lo pæcan! loudly sing

To Hymen, who all joys will bring.

(6) The goddess bottle directs you to the divine liquor] Only cheer up your hearts and be merry; and for every thing else, so you hold fast your integrity, and maintain the character of a worthy honest man, whatever state or condition of life may fall to your lot, married or single, God will love you, and be your friend, and all good men will esteem you.

Well,

Well, friar John, I'll take my oath,
 This oracle is full of troth ;
 Intelligible truth it bears,
 More certain than the sieve and sheers.

CHAP. XLVI.

How Panurge and the rest rhim'd with
 poetick fury.

WHAT a pox ails the fellow ? quoth friar John.
 Stark staring mad, or bewitch'd o' my word !
 Do but hear the chiming dotterel gabble in rhyme.
 What o' devil has he swallow'd ? His eyes roll in his
 logger-head, just for the world like a dying goat's.
 Will the addle-pated wight have the grace to sheer off ?
 Will he rid us of his damn'd company, to go shute out
 his nasty rhiming balderdash in some bog-house ? Will
 no body be so kind as to cram some dog's-bur down
 the poor cur's gullet ? or will he, monk-like, run his
 fist up to the elbow into his throat to his very maw,
 to scour and clear his flanks ? Will he take a hair of
 the same dog ?

Pantagruel chid friar John, and said :

Bold monk, forbear ; this, I'll assure ye,
 Proceeds all from poetick fury ;
 Warm'd by the God, inspir'd with wine,
 His human soul is made divine.

For without jest,
 His hallow'd breast,
 With wine possess'd,
 Cou'd have no rest,
 Till h'had express'd
 Some thoughts at least
 Of his great guest.

Then

Then strait he flies

Above the skies,

And molifies,

With prophecies,

Our miseries.

And since divinely he's inspir'd,

Adore the soul by wine acquir'd,

And let the tofs-pot be admir'd.

How! quoth the friar, is the fit of rhiming upon you too? Is't come to that? Then we are all peppered, or the devil pepper me. What would I not give to have Gargantua see us while we are in this maggotty crambo-vein! Now may I be curst with living on that damn'd empty food, if I can tell, whether I shall scape the catching distemper. The devil a-bit do I understand which way to go about it; however, the spirit of sustain possesses us all, I find. Well, by St. John, I'll poetise, since every body does; I find it coming. Stay, and pray pardon me, if I don't rhyme in (1) crimson; 'tis my first essay.

(2) Thou, who canst water turn to wine,
Transform my bum by power divine
Into a lantern, that may light
My neighbour in the darkest night.

(1) Crimson] Craimosi (crimson) in French does not so much signify a particular colour, as the perfection of any colour whatsoever. Thus they say, rouge-craimosi (red crimson) violet-craimosi (violet-crimson.) We say a knave in grain, and so too they say (sot en craimosi) an ass in grain, as much as to say an ass or fool in perfection. Thus, to rhyme in crimson, is, properly speaking, to make as excellent verses in their kind, as crimson is in matter of colours.

(2) Thou, who canst, &c.] It is more prophane in the French original a good deal; it is too impious even in the translation: but we must consider a monk speaks it, as honest Martin Luther us'd to excuse his rapping out an oath now and then; Consider I was bred a monk.

Panurge

Panurge then proceeds in his rapture, and says:

From Pythian Tripes ne'er were heard
More truths, nor more to be rever'd.
I think from Delphos to this spring,
Some wizard brought that conj'ring thing,
Had honest Plutarch here been toping,
He then so long had ne'er been groping
To find, according to his wishes,
Why oracles are mute as fishes
At Delphos: now the reason's clear,
No more at Delphos they're, but here,
Here is the tripes, out of which
Is spoke the doom of poor and rich.
For (3) Athenæus does relate
This bottle is the womb of fate:
Prolific of mysterious wine,
And big with prescience divine:
It brings the truth with pleasure forth,
Besides you have a pennyworth.
So, friar John, I must exhort you
To wait a word that may import you,
And to enquire, while here we tarry,
If it shall be your luck to marry.

Friar John answers him in a rage, and says:

How, marry! by St. Bennet's boot,
And his gambadoes, I'll ne'er do't.
No man that knows me e'er shall judge
I mean to make myself a drudge:
Or that peelgarlick e'er will doat
Upon a paulty petticoat.
I'll ne'er my liberty betray
All for a little leap-frog play;
And ever after wear a clog
Like monkey, or like mastiff-dog:
No, I'd not have, upon my life,
Great Alexander for my wife,

(3) Athenæus] Lib. 2, cap. 7.

Nor

Nor Pompey, nor his dad-in-law,
 Who did each other clapper-claw.
 Not the best he that wears a head,
 Shall win me to his truckle-bed.

Panurge, pulling off his gaberdine and mystical accoutrements, reply'd :

Wherefore thou shalt, thou filthy beast,
 Be damn'd twelve fathoms deep at least ;
 While I shall reign in paradise,
 Whence on thy loggerhead I'll piss.
 Now when that dreadful hour is come,
 That thou in hell receiv'st thy doom,
 Ev'n there, I know, thou'lt play some trick,
 And Proserpine shan't scape a prick
 Of the long pin within thy breeches.
 But when thou'rt using these capriches,
 And catterwauling in her cavern,
 Send Pluto to the farthest tavern,
 For the best wine that's to be had,
 Lest he should see, and run horn mad :
 She's kind, and ever did admire
 A well-fed monk, or well-hung friar.

Go to, quoth friar John, thou old noddy, thou doddipol'd ninny, go to the devil thou'rt prating of ; I've done with rhiming ; the (4) rheum gripes me at the gullet. Let's talk of paying and going ; come.

(4) Rheum] He has rhim'd himself into a rheum, as Marot says in his short epistle to the king :

Et en rimant, bien souvent je m'enrhime,

M

CHAP.



C H A P. XLVII.

Now we took our leave of Bacbuc, and
left the oracle of the holy bottle.

DO not trouble yourself about any thing here, said the priestess to the friar; if you be but satisfied, we are. Here below, in these circumcentral regions, we place the sovereign good not in taking and receiving, but in bestowing and giving; so that we esteem ourselves happy, not if we take and receive much of others, as perhaps the sects of teachers do in your world, but rather if we impart and give much. All I have to beg of you, is that you leave us here your names in writing, in this ritual. She then open'd a fine large book, and as we gave our names, one of her (she) mystagogues, with a gold pin, drew some lines on it, as if she had been writing; but we could not see any characters.

This done, she fill'd three small leather vessels with fantastick water, and giving them into our hands, said, Now, my friends, you may depart, and may that intellectual sphere, whose center is every where, and circumference no where, whom we call GOD, keep you in his almighty protection. When you come into your world, do not fail to affirm and witness, that the greatest treasures, and most admirable things, are hidden under ground; and not without reason.

Ceres was worshipp'd, because she taught mankind the art of husbandry, and by the use of corn, which she invented, abolish'd that beastly way of feeding on acorns; and she grievously lamented (1) her daughter's

ba-

(1) She grievously lamented, &c.] By what follows,
one

banishment into our subterranean regions, certainly foreseeing that Proserpine would meet with more excellent things, more desirable enjoyments below, than she her mother could be blest with above.

What do you think is become of the art of forcing the thunder and celestial fire down, which the wise Prometheus had formerly invented? 'Tis most certain you have lost it; 'tis no more on your hemisphere: but here below we have it. And, without a cause, you sometimes wonder to see whole towns burnt and destroy'd by lightning and ethereal fire, and are at a loss about knowing from whom, by whom, and to what end, those dreadful mischiefs were sent. Now, they are familiar and usual to us; and your philosophers, who complain that the ancients have left them nothing to write of, or to invent, are very much mistaken. Those phenomena which you see in the sky; whatever the surface of the earth affords you, and the sea, and every river contains, is not to be compar'd with what is hid within the bowels of the earth.

For this reason the subterranean ruler has justly gain'd, in almost every language, the epithet of rich. Now, when your sages shall wholly apply their minds to a diligent and studious search after truth, humbly begging the assistance of the sovereign God, whom formerly the Egyptians in their language call'd, The Hidden and the Conceal'd, and invoking him by that name, beseech him to reveal and make himself known to them, that almighty Being will out of his infinite goodness, not only make his creatures, but even himself, known to them.

Thus will they be guided by good lanterns. For all the ancient philosophers and sages have held two

one wou'd think she should rather have envy'd her daughter. But great wits may say any thing, and reason any how. I wonder m. du Chat takes no notice of this inconsistency of Rabelais.

things necessary, safely and pleasantly to arrive at the knowledge of God and true wisdom ; first, God's gracious guidance, then man's assistance.

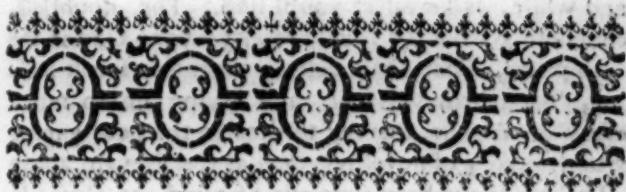
So among the philosophers, Zoroaster took Arimaspes for the companion of his travels ; Æsculapius, Mercury ; Orpheus, Musæus ; Pythagoras, (2) Aglaophemus ; and among princes and warriors, Hercules, in his most difficult achievements, had his singular friend Theseus ; Ulysses, Diomedes ; Æneas, Achates ; you follow'd their examples, and came under the conduct of an illustrious lantern : (3) now, in God's name depart, and may he go along with you !

(2) Aglaophemus] Cælius Rhodiginus, lib. 23, cap. 4, of his ancient readings, says : *Quæ sane ratio admiranda Zoroastri veterum theologorum principi Arimaspem conciliavit, Æsculapium Mercurio, Orpheo Musæum, Pythagoræ Aglaophemum.* It is plain, that Rabelais, who is not altogether so much an original as many take him to be, [as appears by m. du Chat's notes in abundance of instances] has copied this passage. See Jamblicus, Marcilius Ficinus, and Picus de la Mirandula, concerning this favourite of Pythagoras.

(3) Now, in God's name depart, and may he go along with you !] The usual words of the French preachers concluding their sermons.

**The End of the Fifth Book of the Heroic Deeds
and Sayings of the Noble PANTAGRUEL.**

The



The most certain, true, and infallible
(1) PANTAGRUELIAN PROGNOSTI-
CATION, for the Year that's to come,
and ever and aye. Calculated for the
benefit and noddification of the
giddy-brain'd and weather-wise
Wou'd-be's.

By Master Alcofribas Nasier, Architriclin to
the afore-mention'd Pantagruel.

TO THE
Courteous READER,
GREETING.

HAVING consider'd the infinite abuses arising
from the whole (2) cart-loads of Louvain
prognostications, made (3) in the shadow of
a pot of drink, or so; I have here calculated one of
the most sure and unerring that ever was seen in black
and

(1) Pantagruelian prognostication] I can't exactly say
in what year this piece was first publish'd; but there is a
Gothic edition of 1535, by Francis Justus, in 12mo.

and white, as hereafter you'll find. For, doubtless, considering what the royal prophet says to God in the fifth psalm, Thou shalt destroy them that speak leasing, 'tis a heinous, foul, and crying sin to tell a damn'd wilful lie, thereby to deceive the poor gaping world, greedy of novelties; such as the French, above all others, have been time out of mind, as Cæsar in his commentaries, and John de Gravot, in his Gallic mythologies, have set down. Which is daily observable throughout all France, where the first questions, which you shall put to people newly arriv'd, are, What news? Is there no news stirring? What do they say? What's the discourse abroad? And so inquisitive they are, that they'll be stark-staring mad at those

printed at Lyons, and I doubt not there were other editions of it before; for by Calvin's first letter, dated 1533, it is apparent that Pantagruel was not unknown to the world. However that be, it is certain Rabelais is not so much the inventor of this ingenious satire, as was an anonymous German, who, in the beginning of the XVIth century, composed just such a one in his own tongue, which was translated into Latin, and enlarged, by James Henrichmann another German. This last, in the year 1508, dedicated it to the baron de Schwartzenberg, and to the poet Henry Bebel, with an invitation to him to join it to his *Facetiae*, as he actually did in the edition thereof, which came out in 1512. See the two preliminary epistles of Bebelius's *Facetiae*, edition of Antwerp 1541.

(2) Whole cart-loads of Louvain prognostications] This tallies with the following words of Henrichmann's preliminary epistle: *Quotannis quidam ex fyderum ratione ac motu terrestrium mentiuntur futuros effectus, idque postea literis mandantes, publicè omnibus legendum exhibent. Illos autem sapissimè in judicio suo falsos esse videmus, adeo ut vulgus nunc illorum scripta mendaciorum libellos palàm vocitare audeant.*

(3) In the shadow of a pot of drink] In the shadow of a glass of wine: *à l'ombre d'ung verre de vin.*

Who

who come out of strange countries, unless they bring a whole budget-full of strange stories, calling them dolts, blockheads, ninny-hammers, and silly buffs.

Since then, they are so ready to ask after news, and consequently the more glibly swallow down every sim-flam story that's told them, were it not expedient that some people, on whose faith we might depend, should hold offices of intelligence on the frontiers of the kingdom, and have a competent salary allowed them for nothing else but to examine the news that is brought, whether it is true or no? Yea, verily, friends. Even so did my good master Pantagruel through all the countries of Utopia and Dipsody: whence it comes that his territories are so prosperous, that at present they can't tell how to make away with their wine fast enough, but are fain to let it run about in waste, if plenty of good fellows from other parts do not come to help them off with it.

Being therefore desirous to satisfy the curiosity of every good companion, I have tumbled over and over all the pantarchs of the heavens, calculated the quadrates of the moon, hook'd out whatever all the (4) astrophiles, (5) hypernephelists, (6) anemophylaxes, (7) uranopetes, (8) ombrophores, and the devil and all of them, have thought; and then having conferr'd with Empedocles upon the whole, who, by the way, desires to be kindly remember'd to you, I have here cramm'd the pith, marrow, and matter

(4) Astrophiles] Star-lovers, Gr.

(5) Hypernephelists] Such as by their speculations raise themselves above the clouds. Gr.

(6) Anemophylaxes] Those who bend their thoughts to foretel the blowing of the winds. Gr.

(7) Uranopetes] Those who scale the heavens. Gr.

(8) Ombrophores] Those whose application consists in foretelling the rain. Gr.

of the substance of it into a few chapters. Assuring you that I say nothing of it, but what I think; and that I think nothing of it, but what it is; and there is no more to be known in those matters, than what you are going to read. As for any thing that may hereafter be said over and above, it will come to pass, per'anture aye, per'anture no.

Take notice by the by, that if you don't believe every syllable, iota, and tittle of it, you do me a great deal of wrong, for which, either here or elsewhere, you may chance to be claw'd off with a vengeance. A good salt-eel, crab-tree, or bull's-pizzle may be plentifully bestowed on your outward man. You may take pepper in the nose, and snuff and suck up the air as you would oysters, as much as you please; (9) 'tis all one for that.

Well, however, come, snite your noses my little children; and you old doating father grey-beards pull out your best eyes, d'on your barnacles, and in the scale of the sanctuary, weigh me every tittle of what I am going to tell you.

(9) 'Tis all one for that] Here mr. Motteux should have added: For depend upon't, there will be hot work at the oven, if the baker don't fall asleep. Car hardiment il y aura de bien chauffer si le fournier ne s'endort. Upon which conclusion of the sentence, and its beginning with the arguillades, (i. e. the whippings with an eel, or an eel's skin). M. du Chat observes, that it is a warning to the French protestants to quit the kingdom betimes, or prepare to be infallibly burnt in it, since their enemies had sworn to destroy them root and branch.

Of



Of the golden number.

(1) **T**HE GOLDEN NUMBER non est inventus ;
I cannot find it this year by any calculation that I have made. Let's go on ; verte folium, turn over leaf.

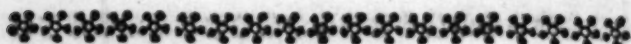
(1) The golden number] It runs thus in the original : Of the golden number, non dicitur : because I cannot find it, &c.



M 5

CHAP.

CHAP.



C H A P. I.

Of the governor and lord ascendant this year.

WHatsoever those blindfolded blockheadly fools the astrologers of Louvain, Norimberg, Tübing, and Lyons, may tell ye, don't you feed yourselves up with whims and fancies, nor believe there is any governor of the whole universe this year, but God the creator, who by his divine word rules and governs all; by whom all things are in their nature, propriety, and conditions, and without whose preservation and governance all things in a moment would be reduced to nothing, as out of nothing they were by him created. For of him comes, in him is, and by him is made perfect every being, and all life and motion, as says the evangelical trumpet, my lord St. Paul, Rom. the 11th.

Therefore the ruler of this year, and of all others, according to our authentic solution, will be God almighty. And neither Saturn, nor Mars, nor Jupiter, nor any other planet, nor the very angels, nor saints, nor men, nor devils, shall have any virtue, efficacy, or influence whatsoever, unless God of his good pleasure gives it them. As Avicen says, second causes have not any influence or action whatsoever, if the first cause did not influence them.----- Does not the good little mannikin speak truth, think ye?

C H A P.

CHAP. II.

Of the eclipses this year.

THIS year there will be so many eclipses of the sun and moon, that I fear, (not unjustly) (1) our pockets will suffer inanition, be full empty, and our feeling at a loss. Saturn will be retrograde, Venus direct, Mercury as unfix'd as quicksilver. And a pack of planets won't go as you would have them.

For this reason the crabs will go side-long, and the rope-makers backward; the little stools will get upon the benches, and the spits on the racks, and the bands on the hats; and many a one's yard will hang down and dandle for want of leathern pouches; fleas will be generally black; bacon will run away from pease in lent; the belly will waddle before; the a--- will sit down first; there won't be a bean left in a twelfth-cake, nor an ace in a flush; the dice won't run as you wish, tho' you cog them, and the chance that you desire will seldom come; brutes shall speak in several places; shrovetide will have its day; one part of the world shall disguise itself to gull and chouse the other, and run about the streets like a parcel of addle pated animals and mad devils; such a hurly-burly was never seen since the devil was a little boy; and there will be above seven and twenty irregular verbs made this year, (2) if Priscian don't hold them in. If God don't help us, we shall have

(1) Our pockets, &c.] By the sun, chymists mean gold; and by the moon, silver.

(2) If Priscian, &c.] Priscian is here put for grammar in general, and in particular for the French grammar, so

have our hands and hearts full. But on the other side, if he be with us, nothing can hurt us, as says the cœlestial star-gazer, who was rapt into the third heaven, Romans the 8th. *Si Deus pro nobis, quis contra nos?* If God be for us, who can be against us? In good faith, *nemo domine*, no body an't like your worship; for he is as powerful as he is good. Here for the same, praise ye his holy name.



(1) C H A P. III.

Of the diseases this year.

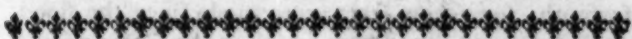
THIS year the stone-blind shall see but very little; the deaf shall hear but scurvily; the dumb shan't speak very plain; the rich shall be somewhat in a better case than the poor, and the healthy than the sick. Whole flocks, herds, and droves of sheep, swine, and oxen, cocks and hens, ducks and drakes, geese and ganders, shall go to pot; but the mortality will not be altogether so great among apes, monkies, baboons, and dromedaries. As for old age, 'twill be incurable this year, because of the years past. Those who are sick of the pleurisy will feel a plaguy stitch in their sides; those who are troubled with the thoro'-go-nimble, or wild-

subject to changes, especially in the verbs, at that time; some saying *alla*, others *allit*, *allerent*, *allirent*, and *allarent*; *mors* for *mordu*, *querre* for *querir*, and an hundred others, which were used for the most part indifferently.

(1) Chap. III] This chapter is so like that which Joach. Fortius Rindelbergius of Antwerp has intitled *Ridicula*, sed *jucunda*, quædam vaticinia, (anno 1529,) that I know not which of the two is the original.

squirt,

squirt, will often prostitute their blind cheeks to the bog-house; catarrhs this year shall distil from the brain on the lower parts; fore eyes will by no means help the sight; ears shall be at least as scarce and short in Gascony, and among knights of the post, as ever: a most horrid and dreadful, virulent, malignant, catching, perverse, and odious malady, shall be almost epidemical, insomuch that many shall run mad upon it, not knowing what nail to drive to keep the wolf from the door; very often plotting, contriving, cudgelling, and puzzling their weak shallow brains, and syllogizing and prying up and down for the philosopher's stone, tho' they only get Midas's lugs by the bargain. I quake for very fear when I think on't; for I assure you, few will escape this disease, which Averroes calls lack of money: and by consequence of the last year's comet, and Saturn's retrogradation, a huge drivelling he-scoundrel, all be-crinkum'd, be-scabb'd, and collyflower'd with the pox, shall die in the spital: at his death will be a horrid clutter between the cats and the rats, hounds and hares, hawks and ducks, and eke between the monks and eggs.



C H A P. IV.

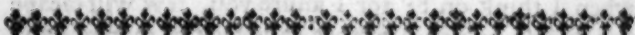
Of the fruits of the earth this year.

I Find by the calculations of (1) Albumazar, in his book of the great conjunction, and elsewhere, that this will be a plentiful year of all manner of good things to those who have enough: but your hops of

(1) Albumazar] An Arabian philosopher and astrologer, who lived about the year 910 of the christian era.

Picardy

Picardy will go near to fare the worse for the cold. As for oats, they'll be a great help to horses. I dare say, there won't be much more bacon than swine. Pisces having the ascendant, 'twill be a mighty year for muscles, cockles, and perriwinkles. Mercury somewhat threatens our parly-beds; yet parly will be to be had for money. Hemp will grow faster than the children of this age, and some will find there's but too much on't. There will be but a very few bon-chretiens, but choak-pears in abundance. As for corn, wine, fruit, and herbs, there never was such plenty as will be now, if poor folks may have their wish.



CHAP. V.

Of the disposition of the people this year.

TIS the oddest whimfy in the world, to fancy there are stars for kings, popes, and great dons, any more than for the poor and needy. As if, forsooth, some new stars were made since the flood, or since Romulus or Pharamond, at the making somebody king; a thing that (1) Triboulet or Caillette would have been ashamed to have said; and yet they were men of no common learning or fame; and for ought you or I know, this same Triboulet may have been of the kings of Castille's blood in Noah's ark, and Caillette of that of (2) king Priam. Now, mark

(1) Triboulet or Caillette] Two court-fools.

(2) King Priam] He jokes upon those writers who very orderly trace the genealogy of the kings of Spain up to Adam, and deduce the descent of the kings of France from king Priam.

ye me, those odd notions come from nothing in the world, but want of faith: I say, the true catholick faith. Therefore resting fully satisfied that the stars care not a fart more for kings than for beggars, nor a jot more for your rich topping fellows, than for the most sorry, mangy, lousy rascal; I'll e'en leave other addle-pated fortune-tellers to speak of the great folks, and I will only talk of the little ones.

And in the first place, of those who are subject to Saturn; as for example, such as lack the ready, jealous or horn-mad self-tormenting prigs, dreaming fops, crabbed eyes-droppers, raving doating churls, hatchers and brooders of mischief, suspicious distrustful slouches, (3) mole-catchers, close-fisted griping misers, usurers and pawnbrokers, christian-jews, pinch-crusts, hold-fasts, michiers and penny-fathers; redeemers of dipt, mortgag'd, and bleeding copy-holds and messuages, floccers of shear'd asses, shoemakers and translators, tanners, bricklayers, bell-founders, compounders of loans, patchers, clowters, and botchers of old trumpery stuff, and all moping melancholic folks, shall not have this year whatever they'd have; and (4) will think more than once how they may get good store of the king's pictures.

(3) Mole-catchers] Avaricious money-hunters, who, in order to come at riches, which the earth contains in its bowels, never cease digging and delving, as it were, like the antient French miners, call'd franc-taupin, (from talpa a mole.) See this explain'd elsewhere.

(4) Will think more than once how they may get the king's picture] It is in the original, Will study hard about the invention of the holy cross. The invention (or finding) of the holy cross, is a solemn holiday celebrated by the church of Rome on the third of May: also, a shift or device to get money; and that's what it means here: a merry allusion to the other. These double entendres, with which our author abounds, are very pretty in the French, but not always capable of being rendered into English.

into

into their clutches : in the mean time they'll hardly throw shoulders of mutton out at the windows, and will often scratch their working noddles where they do not itch.

As for those who are under Jupiter, as canting vermin, bigots, pardon-pedlers, voluminous abbreviators, scribblers of breves, (5) copists, pope's bull-makers, dataries, pettifoggers, capuchins, monks, hermits, hypocrites, cushion-thumping mountebanks, spiritual comedians, forms of holiness, pater-noster faces, wheadling gablers, wry-neck'd scoundrels, spoilers of paper, (6) stately gulls, (7) notch'd-cropt-ear'd meacocks, publick register's clerks, clergy-tailors, wafer-makers, rosary-makers, engrossers of deeds, notaries, grave-bubbles, protocoles, prompters to speakers, and deceitful makers of promises, shall fare according as they have money. So many clergymen will die, that there will not be men enough found on whom their benefices may be conferr'd, so that many

(5) Copists] Petty scribes in the court of Rome, who copy the bulls in order for ingrossing. See Erasmus's praise of folly, on the words *Tot copistæ. Infimi scribæ, qui bullas quas vocant effingunt Romæ.* Erasmus laughs at the word *copista* as barbarous Latin. And in the epistles obsc. viror. lib. 2, in that of Dr. Hackstro, (chopt-straw) *non placet mihi Romæ : quia copistæ & curtesani, [courtiers] sunt ita superbi, quod non creditis.*

(6) Stately gulls] So indeed Cotgrave has english'd Rabelais's word *prelingnauts*, but m. du Chat is more particular : a chief in a court of judicature, who (in like manner as a taster (*un preguiste*) takes the essay of meats with his tongue) sums up and presents the opinion of the other judges before he declares his own.

(7) Notch'd-cropt-ear'd, &c.] *Esperruquetz*, which Cotgrave says is one that wears long locks, or curl'd hair ; but it really means, as m. M. translates it, what the Italians call *tosato, senza zazzera*, crop-hair'd, without a periwig. (*Esperruqué.*)

will hold two, three, four, or more. The tribe of hypocrites shall lose a good deal of its antient fame, since the world is grown a rake, and will not be fool'd much longer, as Avenzagel saith.

Those who are under Mars, as hangmen, cut-throats, dead-doing fellows, free-booters, hedge-birds, footpads and highwaymen, catchpoles, bum-bailiffs, beadles and watchmen, reformadoes, tooth-drawers and corn-cutters, pindle-smiths, shavers and frig-beards, butchers, coiners, paultry quacks and (8) mountebanks, renegadoes, apostates and marraniz'd miscreants, incendiaries or boutefeus, chimney-sweepers, boorish cluster-fists, charcoal-men, alchymists, merchants of eel-skins and egg-shells, gridiron and rattle-makers, cooks, paultry pedlars, thrash-mongers and spangle-makers, bracelet-makers, lantern-makers and tinkers, this year will do fine things; but some of them will be somewhat subject to be rib-roasted, and have a St. Andrew's cross scor'd over their job-bernoles at unawares. This year one of those worthy persons will go nigh to be made a field-bishop, and, mounted on a horse that was foal'd of an acorn, give the passengers a blessing with his legs.

Those who belong to Sol, as toppers, quaffers, whipcans, tospots, whittled, mellow, cupshotten swillers, merry-greeks with crimson snouts of their own dying; fat, purfy gorbellies, brewers of wine

(8) Mountebanks] Tacüins. In the edition of 1542, it is avicennists. Most of the rest have taquins, because they knew not what tacüin meant. Buhahylyha Ben-Gezla an Arabian, physician to Charlemagne, writ a book intituled, Tacüons; a word which signifies tables, repertories, because they were tables containing an enumeration of all distempers with their cures. This book was translated from the Arabic into Latin by a Jew, Farrogut, another physician of Charlemagne's. The translation is still in being, tho' the original is lost. See further in du Chat,

and

and of beer, bottlers of hay, porters, mowers, menders of til'd, slated, and thatch'd houses, burthen-bearers, packers, shepherds, ox-keepers, and cow-herds, swine-herds and hog-drivers, fowlers and bird-catchers, gardeners, barn-keepers, hedgers, common mumpers and vagabonds, day-labourers, scowerers of greasy thrum-caps, stuffers and bum-basters of pack-saddles, rag-merchants, idle larks, slothful idlebies, and drowsy loiterers, smell-feasts and snap-gobbets, gentlemen generally wearing shirts with neck-bands, or heartily desiring to wear such; all these will be hale and sharp set, and not troubled with the gout at the grinders, or a stoppage at the gullet, when at a feast on free-cost.

Those whom Venus is said to rule, as punks, jilts, flirts, queans, morts, doxies, strumpets, buttocks, blowings, tits, pure ones, concubines, convenients, cracks, drabs, trulls, light-skirts, wrigglers, misses, cats, rigs, try'd virgins, bonarobas, barbers-chairs, hedge-whores, wagtails, cockatrices, whipsters, twiggers, harlots, kept-wenches, kind-hearted-things, ladies of pleasure, by what titles or names soever dignified or distinguish'd; bawds, pimps, panders, procurers, and matton-brokers; wenchers, leachers, shakers, smockers, cousins, cullies, stallions and bellibumpers; ganymedes, bardachoes, huffers, ingles, fricatrices, he-whores and sodomites; swaggering huff-snuffs, bouncing bullies, braggadocio's, tpry-rory rakes and tantivy-boys; pepper'd, clapp'd and pox'd dabblers; shanker'd, colliflower'd, carbuncled martyrs and confessors of Venus; cowers, ruffian-rogues, and hedge-croepers; female chamberlains; nomina mulierum desinentia in es, ut, laundress, sempstress, hostess, &c. & in er, ut, mantua-maker, bed-maker, bar-keeper, fruiterer, &c. all these will be famous this year. But when the sun enters Cancer, and other signs, let them beware of the crinkams and its attendants; as shankers, claps,

claps, virulent gonorrheas, cordees, buboes, or running-nags, pock-royals, botches, wens or condyloms, tetters, scabs, nodes, glands, tumours, carnosities, &c. Nuns shall hardly conceive without carnal copulation: very few virgins shall have milk at the breasts.

As for those who come under Mercury, as sharpeners, rooks, cozeners, setters, as sherks, cheats, pick-pockets, divers, buttocking foiles, thieves, millers, night-walkers, masters of arts, decretists, picklocks, deer-stealers, hedge rhymers, composers of serious doggril metre, merry-andrews, jack-puddings, tumblers, masters in the art of hocus pocus, legerdemain, and powder of prelinpinpin; such as break Priscian's head, quibblers and punsters, stationers, paper-makers, card-makers, and pirates, will strive to appear more merry than they'll often be: sometimes they'll laugh without any cause, and will be pretty apt to be blown up, sh--- i'th' plum-bag, and march off, (9) unless they find themselves better stor'd with chink, and stronger of the cod than they need be.

Those who belong to madam Luna, as hawkers of almanacks and pamphlets, huntsmen, ostridge-catchers, falconers, couriers, salt-carriers, lunaticks, maggoty fools, crack-brain'd coxcombs, addle-pated frantick wights, giddy, whimsical foplings, exchange-brokers, post-boys, foot-boys, tennis court keepers boys, glass-mongers, light-horse, watermen, mariners, messengers, rakcs, and gleaners, will not

(9) Unless, &c.] Wrong: to the last degree wrong. Read, if they find themselves, &c. not, unless they find themselves, &c. s'ils se trouvent plus d'argent, &c. not s'ils ne se trouvent plus d'argent, &c. It means, that nothing can hinder them from running away with your money, but your not trusting 'em with it. Again, instead of need be, read shou'd be.

long

long stay in a place this year. However, so many swag-bellies and puff-bags will hardly go to (10) St. Hiacco, (11) as there did in the year 524. Great numbers of (12) pilgrims will come down from the mountains of Savoy and Auvergne; but Sagitarius sorely threatens them with kib'd heels.



C H A P. VI.

Of the condition of some countries.

THE noble kingdom of France shall prosper and triumph this year in all (1) pleasures and delights, so that foreign nations shall willingly retire thither. Presents of nosegays, and feasts on birth-days,

(10) St. Hiacco] St. James in Galicia.

(11) As there did in the year 524] There had been publish'd many predictions, which, on account of the grand conjunction of Saturn, Jupiter, and Mars, in the sign of Pisces in 1524, did declare there would be in February that year a second universal deluge: there needed no more to send the Germans, at that time very much addicted to pilgrimaging, in shoals to St. James in Galicia. This is what is here meant by Rabelais, who by lifrelofres means the German pilgrims, who began to grow scarce after the reformation had got good footing among them.

(12) Pilgrims] Miquelots in the original. Young people who were wont to go on pilgrimage to St. Michael (thence their name miquelots, I suppose). These occasioned the proverb, Little beggars go to St. Michael, great ones to St. James.

(1) Pleasures and delights] France enjoy'd peace from the treaty concluded at Cambray 1529; but the famine which happened in that kingdom about that time, occasioned the plague, and both those scourges continued therein

days, and saints-days, treats, pastimes, and a thousand sports, shall keep up the mirth. There will be plenty of delicious wines; many radishes in Limosin; store of chestnuts in Perigord and Dauphiné; a deal of olives in Languedoc; whole shoals of sand in Olone; a world of fish in the sea; swarms of stars in the firmament; abundance of salt at Brouage; and prodigious quantities of corn, pulse, kitchen-herbs, flowers, fruit, butter, cheese, milk, and other dairy goods. No plague, no war, no vexation. A fart for poverty; hang sorrow, cast away care. Old gold, such as your double ducats, rose-nobles, angels, spankers, spur-royals, and well-wool'd sheep of Berry will once more be in fashion, and plenty of seraphs and crowns with a sun upon them. However, about midsummer you are threaten'd with an invasion by black fleas, and weevils of la Devinierie. A Deo, nil est ex omni parte beatum; nothing is yet found that's perfectly happy; but care must be taken to curb them with store of evening nuncions.

Italy, Romania, Naples and Sicily will remain where they stood last year. People will be (2) very thoughtful there towards the latter end of lent, and sometimes will (3) rave and dream at noon-day.

therein till the beginning of 1534. Therefore, either this prognostication was not publish'd till 1534, at soonest, or Rabelais was much out in his guessing.

(2) Very thoughtful, &c.] Will think of their sins, which they are to confess at Easter.

(3) Rave and dream at noon-day] In the original there's no rave, but only dream, and m. du Chat says, Rabelais alludes to the constant custom of the people of Rome to take a nap of two hours immediately after dinner; not in bed, but in easy leather chairs made on purpose with backs and springs to move higher or lower. See Misson's travels, let. 33.

Ger-

Germany, Switzerland, Saxony, Strasburgh, Antwerp, &c. will thrive upon't, if they don't fail to do so. Woe be to pardon-pedlars, if they come among them: I dare engage that there will not be many (4) yearly obits, trentals, and services for the dead founded there.

Spain, Castile, Portugal, and Arragon will be subject to (5) sudden thirst, and young and old will be wofully afraid of dying: for which reason they'll be sure to keep themselves (6) warm when 'tis cold; and will often tell over their money if they have any.

England, Scotland, and the (7) Easterlings, will be but (8) indifferent Pantagruelists. Wine would at least prove as wholesome to them as beer, provided it were good and delicious. When they sit at table, their best hopes will be the after-game. St. Traig-nant of Scotland will work miracles and sh-- wonders like mad; but the devil-a-bit he'll see the better for all the candles that will be offer'd him, if (9) Aries ascending does not fumble, and rumble, tum-

(4) Yearly] Wrong: read, there will not be many obits, &c. founded there this year, *cette année* (not yearly.) For now the reformation had taken deep root.

(5) Sudden thirsts] No sudden in Rabelais: great thirsts, if you will: alterations in French, not altercations, as some editions have it. M. du Chat's note here is two-fold: these countries are very hot, and the inquisition there spares no body.

(6) Warm when 'tis cold] It is only warm in the original: that is, says M. du Chat, people there should keep close and snug, not only because the evening dews are mortal there, but that they may give the inquisition no advantage over them.

(7) Easterlings] Otherwise Osterlins. See Commynes, l. 5, c. 18.

(8) Indifferent Pantagruelists] Will not always have wine to drink when they have a mind to't.

(9) Aries] The pope, and his power.

ble,

ble, stumble, and be humble; tho' he grumble, and be scorn'd, and unhorn'd.

The Muscovites, Indians, Persians, and Troglodytes, will often be troubled with the bloody flux, because they will not be ridden, tupp'd, and ram'd by the Romanists, considering the ball of Sagitarius ascendant. The Bohemians, Jews, and Egyptians will not be brought this year to conform with the said Romanists, as they expect; Venus bitterly threatens them with (10) wens at the throat, if they do not condescend to the will of the (11) king of the papillons.

(12) Escargots [snails] (13) Sarabouytes, (14) cauquemarres, [nightmares] canibals shall be pester-
ed

(10) Wens at the throat] Gibbets.

(11) The king, &c.] The king of France: in the original, *roy de parpaillons* (see this explain'd elsewhere.) What Rabelais seems to hint at here is the Bohemians, &c. who by an edict were banish'd the kingdom, on pain of being hang'd. [Boemien likewise means a gypsy.]

(12) Escargots] This does not mean snails strictly, in this place at least, but, as m. du Chat observes, monks and other religious, to whom the discipline (whip) seems to be instead of a fly-flap to drive away those troublesome insects. Rabelais calls them escargots (snails) either because as in c. 40, l. 1, we read that like beetles, they eat the turd of the world, (feed upon the sins of the people) or else, because that being covered with the cowl, they resemble snails in their shells.

(13) Sarabouytes] Or rather sarabaites, spoken of in the last ch. of l. 2, and ch. 54, of l. 4, were, in old times, a certain sort of religious, who lived in the utmost licentiousness and dissolution.

(14) Cauquemarres] From *calcare mares*. These are the same religious whom elsewhere Rabelais calls farfadets, a name by which he likewise calls the hobgoblins, and raw-head and bloody-bones. To these, and
the

ed with ox-flies [informers, promoters] and will have but little heart to play on the cymbals, and tongs and keys [or, to letcher] unless guaiacum be in request.

As for Austria, Hungary, and Turkey, by my troth, my dainty lads, I can't tell how they'll do; neither does pilgarlick trouble his head a jot about it, considering the sun's brave entrance into Capricornus; and if you chance to know more of the matter than I do, pray scatter no words, keep it to yourselves, but stay for the lame post.

the preceding, our author declares that the discipline they will give themselves will reduce them to the same condition with canibals, and other nations of America, who, not knowing how to make themselves clothes (at least, not caring to do it) suffer great inconveniencies from the flies, when the Europeans don't come and fetch their guaiacum, in return for which they generally give them clothes to cover them,



OF THE
Four SEASONS of the YEAR.

CHAP. VII.
Of the Spring.

IN all this year's revolution there will be but one moon, neither will it be new. I dare warrant, you are damnably down o'the mouth about it; (1) you who do not believe in God, and persecute his holy and divine word, as also those that stand up for it. But you may e'en hang yourselves out of the way; I tell you there will never be any other moon than that which God created in the beginning of the world, and which was placed in the sky to light and guide mankind by night. But, in good sooth, I'll not infer thence that it never shows to the earth and earthly people a decrease or increase of its light, according as it is nearer the sun or further from it. No, no; why should I say this? for, wherefore, because, however, notwithstanding, that, &c. and let none of you hereafter pray that heaven may keep her from the wolves; for they'll not meddle with her this twelve months, I'll warrant you. A propos, now I think on't, you'll see as many flowers again this season as in all the other three; neither shall that man be thought a fool, who'll have wit enough to lay by money, and get together more of it this

(1) You who do not, &c.] No lutheran could have express'd himself in stronger terms.

quarter than he will do of (2) cobwebs in the whole year. The (3) griffons, and marrons, (men who make the ways passable in great snows, and dwell on the mountains of Savoy and Dauphiné) and the hyperboreans, that are perpetually furr'd with snow, are to miss this season, and have none on't : for Avicenna tells us, 'tis not spring till the snow does melt away on the mountains. (4) Believe the liar. I have known the time when men reckoned ver, or the spring, to begin when the sun enter'd into the first degree of Aries. If they reckon it otherwise now, I knock under, and mum's the word.



C H A P. VIII.

Of Summer.

IN the summer I can't justly tell you what kind of wind will blow : but this I know, that it ought to be warm weather then, and now and then a sea-breeze. However, if things should fall out otherwise, you must be sure not to curse God ; for he is wiser than we, and knows what's fit for us far better than we ourselves : you may take my word for't,

(2) Cobwebs] It should be herrings, arancs : tho' some editions have it araignes. M. du Chat says, Rabelais here means, that in the spring people had better keep their money, than lay it out in herrings, which are good for nothing in that season of the year.

(3) Griffons] Gryphons : men, who, like true griffins, climb up the sharpest and steepest rocks.

(4) Believe the liar] Croyez ce porteur, in the original ; believe the bearer : i. e. I stand to what he says about the matter.

what-

whatever (1) Haly and his gang may have said. It will be a delicious thing to be merry, and drink cool wine; though some have said there is nothing more contrary to thirst. I believe it; and indeed *contraria contrariis curantur*.



C H A P. IX.

Of Autumn.

IN autumn men will make wine, or before or after it; 'tis all one to me, so we have but good bub and nippitati enough: foul mistakes will then be in season, for many a one will think only to burst at the broad-side by the way of fizzle-cum-funk, and will foully give their breeches a clyster with a faecal decoction. As for those men and women who have vow'd to fast till the stars be in the heavens, they may e'en from this present hour begin to feed like farmers by my particular grant and dispensation. Neither do they begin of the soonest; for those pretty twinkling things have been fix'd there above sixteen thousand and I can't tell how many days, and stuck in to the purpose too, let me tell you. Nor would I have you for the future hope to catch larks when the sky falls: for on my honour that will not happen in your time. Legions of hypocritical church-vermin, cucullated stam saints, pedlars and hawkers of pardons, (1) perpetual mumpers and mumblers of ori-

(1) Haly] An Arabian philosopher and mathematician. Vossius de scient. mathem. (on the credit of Luke Gaurie) places him in 1202. Helvic. tabl. 33, in 1121.

(1) Perpetual mumpers] In the original it is perpetuals, and means all monks; whose communities never die, but are perpetual.

fons, and other such gangs of rascally scoundrels will come (2) out of their dens. Scape that scape can, say I. Harkee me, take heed also of the bones whenever you eat fish, and God preserve you from a dose of ratbane too.

CHAP. X.

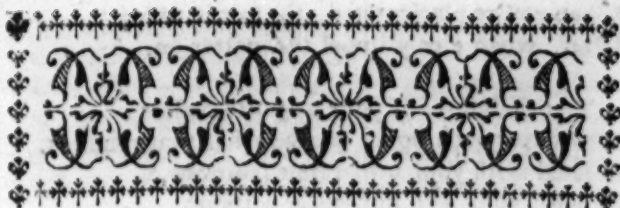
Of Winter.

IN winter, in my silly opinion, those men will not be overwise who'll sell their fur'd gowns, swanskins, and other warm clothes, to buy fuel; neither did the ancients use to do so, says Avenzouart. If it chance to rain, don't fret yourselves; so much the less dust you'll have when you go abroad. Keep yourselves as hot as toasts, d'ye hear: beware of catarrhs; drink of the best, till the other sort mend; and pray henceforth sh--- no more o'bed. (1) Oh ho! poultry, do you build your nests so high?

(2) Out of their dens] With a purpose to catch from the country-folks all they can of their harvest.

(1) Oh ho! poultry, &c.] A mere joke, or trivial pleasantry, put here by Rabelais out of the gaiety or wantonness of his humour, without any relation to what went before. Other noted authors, both comical and serious, have used the very same words at the winding up of their works. Philip d'Alcippe for one, John Edouard du Monin for another, cum multis aliis.

The end of the Pantagruelian prognostication.



A N
E P I S T L E

B Y
PANTAGRUEL's Limosin,
Grand excoriator of the latiale tongue;
mention'd Book II, Chap. VI.

To his own amicissim, residing at the inclite
and famosissim urb of Lugdun.

O UR auricles, percuss'd by fame sonorous,
Your mirabundous acts have brought be-
fore us.

Your placid life, here inaudite before,
Repletes the town of Lugdun ore and ore :
Where nymphs convening three times thrice divine,
Prostrate themselves as vot'ries at your shrine.
Some, voluntarily fly into your arms,
For your opiparous or aureous charms :
Some, tender souls ! on you themselves obtrude,
Mov'd by your tongue's most melleous dulcitude.
Your phrase, robustly propt, with ease produces
Fractions in many weak virgineous cruises :

When you're placentated, the fort is won;
 Id est, when e'er y'impel the matter on.

You therefore, if your appetite desires
 New dapes each hour, pursue what that requires.
 If sated with your urban stale fruitions,
 Or with your half unnatural coitions,
 You to your neighb'ring rural fund migrate,
 And there your lassate corps re-animate.
 There ev'ry joy to you is an oblation,
 In which your ingeny finds delectation.
 The gay Merul and warbling Philomel,
 To please you, strive each other to excel.
 Their plaisant notes tristitious thoughts confound,
 And wake your soul with their letating sound.

To that amæne recess the rural quire,
 Sylvanus, satyrs, fauns, and Pan retire:
 Gods, demigods, nymphs, dryads, naiads meet,
 And leave their mansions for your dulcior seat;
 And when the turb is once accumulate,
 Jucund jucundity's immensurate.
 With sumptuous cates divine ambrosia joins,
 And nectar there exuperates all your wines.
 With this each dry esuriant guest replete is,
 As at the feast of Peleus and his Thetis.
 Then all arise; the tables here sublate;
 In arbors, some themselves refocillate;
 Some in ferine venation take delight;
 For cony-caption some have appetite:
 In fine, ludes omniform are there invented,
 And every indoles and sense contented.
 Pleasure invades, pain abdicates the mind:
 What more in heaven can its grand tenants find!

While we, alas! must still obambulate,
 Sequacious of the court and courtier's fate;

O most

O most infaust who optates there to live !
 An aulic life no solid joys can give.
 We've been cruciated since your last migration,
 With an indefinient obequitation :
 Our boots and legs have not been separated,
 While we the Burgade lands have conculcated.
 Lute, unds, and sands did long our march oppose,
 And asp'rous rocks, the bulwarks of our foes.

But now I'll not too many verbs effund,
 Nor with our ills your auricles obtund :
 Nor all our martial conflicts represent,
 Obsess'es, storms, and fights sanguinolent :
 When angry Mars Burgundia cicatris'd,
 And friend with friend in dolors sympathis'd ;
 Desp'rate of conquest, thro' dire accidents,
 Apert we jac'd to th' æther without tents.
 At last the kind, tho' rigid brume came on ;
 The camp was derelict, and all are gone.
 For when hybernal evils appropinque,
 The legions on their hybernacles think.

So, when the bellic season was expir'd,
 Wisely the regal majesty retir'd.
 To Fonsbellaqueus now the monarch's come,
 The noblest master to the noblest dome :
 No more had Nero's match'd its noble pride,
 Than with the king the tyrant could have vy'd.
 Were ev'n Diana's temple rais'd again,
 The regal palace would eclipse the fane.
 'Tis true, you've ocul'd it in times præterit,
 But ev'ry day 't has meliorated merit,
 And those who supervis'd it noct hestern,
 In hodiern hores, will major things discern.
 Opining to revise a structure new,
 Where art surpass'd itself, and nature too.

Now, to apply my primary ingredient,
 That you move huc I think it not expedient :

For, should you come before the brume's abated,
 Th' opime you'd liguish for the macerated.
 Since, thanks to Jove's benignity you're valid,
 Chuse not a frigid state, while your's is calid ;
 Unless salubrity you vilipend,
 And, from your own become your medic's friend.
 For in veracity, these times denote
 Morbs to the sane, and obits to th' ægrote ;
 And alterate the suavest pulchritude
 To the complection of its native mud.

Incluse with silves behind, and lakes before us,
 Our outward man wants something that's calorous.
 Scarce one poor fascicle can we acquire ;
 In fine all solaces from us retire.
 And were it not (in this extremity)
 Juvated by the towns proximity,
 To which we equitate with maturation,
 And to kind nature make sacrfication,
 Soon in our sepulchres we should all hide us ;
 For, sure, one hebdomad wou'd here occide us.

By this imparity you plainly see
 Our life's distress, and yours jucundity ;
 Our state's naufrageous and periclitating ;
 If then you sape, as we are cogitating,
 Hither, till spring return, make no transfiton,
 Tho' you were stimulated by ambition.
 What tho' honorabilities it offers,
 Large heaps of numms to fill your largest coffers,
 Imperial favour too, and what not else ?
 Ample munificence, and office celse,
 Such as you execute when here ? yet these
 Have no intrinsick valor, tho' they please.
 Our means of life are pote, and cibe, and vest ;
 Who jugulates himself for wealth's a beast.

To

To this epistle finis now we'll fix,
 Which to your school a transit does adnix ;
 Where rules to prolix loquels are prescrib'd,
 And doct verbocination is imbib'd :
 Excoriating the language latiale,
 To make reply let not your calam fail ;
 But atrament at large the candid chart
 With corresponding rhymes transcending art.
 Which will to him be th' altest obligation
 Who is

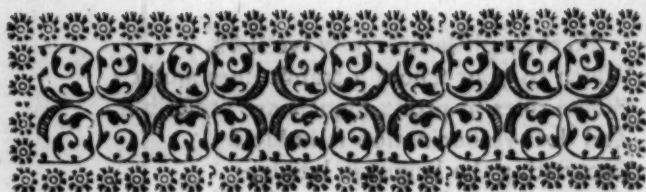
Your serv with maxim veneration,

Desbribe Goufier,



AN EPIGRAM.

ALL strive of late to bring to purity
 Our tongue, that once lay in obscurity ;
 And, profligating all barbarity,
 With th' Attic set the French in parity :
 So, to revive its old nobility,
 They shun the phrase of our mobility ;
 But, thus disguis'd, by a fatality
 'Tis meer excoriated latiality.



T H E
P H I L O S O P H I C A L C R E A M
O F
Encyclopedic Q U E S T I O N S.
By PANTAGRUEL.

Which were forbonicosicabilitudinissely debated
in the schools of the decree near St. Denys de
la Chartre at PARIS.

{ U T R U M, a platonic idea, hovering to the
right on the orifice of the chaos, might drive
away the squadrons of democratical atoms ?

Utrum, the (1) flickermice flying through the
translucidity of the corner'd gate, might, spy-like,
discover the morphean visions twirling and unwind-
ing in a circular manner the thread of the rete admi-
rable that wraps up the (2) attili of ill caul'd
brains ?

Utrum, the atoms turning about at the sound of
the hermagorical harmony, might make a compaction

(1) 'Bats.

(2) A certain fish in the river Po, which sometimes
weighs 1000 l. [so says m. M. but not Torriano.]

or

or a dissolution of a quintessence, by the subtraction of the pythagorical numbers ?

Utrum, the hybernal frigidity of the antipodes, passing in an orthogonal line, through the homogeneous solidity of the center, might warm the superficial connexity of our heels by a soft antiperistasis ?

Utrum, the tassels of the torrid zone might so far be dipt and wetted at the cataracts of the Nile, as to moisten the most caustic parts of the empyreal heaven ?

Utrum, by reason of the long hair that was bestowed on the bear at her metamorphosis, if her breech were but shav'd the Italian way à la bougarone, to make Triton a beard, she might not be keeper of the arctic pole ?

Utrum, an elementary sentence might alledge a decennial prescription against amphibious animals, and è contra the other respectively put in her petition in case of seizure and novelty ?

Utrum, an historical grammar, and posteriority, by the triad of articles, might find some line or character of their chronicle on the zenonian palm ? [open hand, i. e. eloquence.]

Utrum, the genera generalissima, by a violent elevation over their predicaments, might crawl and clamber up to the stories of the transcendents, and consequently let the special and predicable species follow, to the unspeakable loss and damage of poor masters of arts ?

Utrum, Proteus, that transform'd himself into all manner of shapes, turning himself into a (3) cigale, and musically trying his voice in the dog-days, might make a third concoction with the morning-dew care-

(3) A thick, broad-headed flying insect, which sits on trees in hot countries, and sings after a skreeking fashion : 'tis called cicada in Latin, and therefore mistaken by some here for the grasshopper.

fully bottled up in May, before the full resolution of a zodiacal girdle.

Utrum, the black scorpion might bear a solution of the continuum in his substance, and, by the effusion of his blood, darken and blacken the milky-way, to the great loss and grief of the swag-bellied (4) jacobites?

(5) FRANCISCUS RABELÆSUS,

Poeta fitiens, ponebat.

(6) Vita, Lyæ, fitis; liquisti, flebis, adures;
Membra, hominum, tumulum; morte, liquore, face.

(4) Jacobites] German jacobites in the original. It alludes from these pilgrims of St. James in Galicia, to the philosophers, the followers of the jacobin Albertus Magnus. Albertistæ dicunt quòd galaxia est naturæ cœlestis, thomistæ dicunt quòd galaxia est naturæ elemetaris, says Dr. Gerlamb (all-sheep) in part 2d of epist. obf. viror.

(5) Franciscus Rabelæsus] Wrong; for he did not write it himself, but another person. The old editions have it, as it should be, Francisco Rabelæso, &c.

(6) Vita, &c.] Vita, liquisti membra morte: Lyæ, flebis hominem liquore: fitis, adures tumulum face. So it is to be read, according to the editions of 1567, 1573, 1584, and 1600, not foco, as in that of 1596.



T W O
E P I S T L E S
T O
Two W O M E N of different
H U M O U R S.



To the first old woman.

OLD toothless, pox'd, mischievous hag of
night ;
Old graceless witch, who liv'st in virtue's
spite ;
Old treach'rous beldam, burthen to the earth ;
Plots, broils, and wars, from thee derive their birth.
Old arrant bawd, by whose destructive trade,
The lewd are sold, the modest are betray'd :
Honour thou never knew'st, thou living tomb,
Whor'd with thy father in thy mother's womb.
Thy charity do's like the devil's prove,
And damns the wretches who thy lewdness love.
Thy livid blood with pois'nous rage is swell'd ;
Thy breast with gall, thy head with mischief fill'd.
Thou ne'er of any but thyself spok'st well,
And for detraction ev'n surpassest hell.

Old

Old brimstone-bawd, with brandy flaming red,
 That mak'st a curst rank brothel of thy bed;
 Propitious to all malice and ill-luck,
 That hast a tet to give the devil suck:
 Damn'd witch, thou dost in magick far excel
 Medæa, and the blackest fiends of hell:
 Thou mak'st thy hideous phiz more dreadful still;
 But when thou dost, we shou'd thy hagship kill,
 Lest thy redoubled ugliness affright,
 And, like Medusa's, ruin us at sight.
 Thou, scarlet whore, ne'er mourn'st for doing ill;
 Thy only tears are rhumes, and wines distill'd;
 Thy only sighs are vented at thy bum,
 Outstink a carrion, and outroar a drum.
 Old monstrous hag, of matchless, dreadful kind,
 Thou the three furies in one body join'd:
 Satan, outdone by thee, does envious grow,
 And longs to burn thee in revenge below.
 Dissembling witch, whose tongue, still muttering,
 dares

Mock frowning heav'n with thy unhallow'd pray'rs,
 Thou, bold bad sprite, with Satan's borrow'd force,
 Pretend'st to turn a rapid river's course;
 With spells to paleness fright th' astonish'd moon,
 And darken quite the blushing sun at noon.
 Base murth'ring forcerefs, with relentless heart,
 On innocence thou try'st thy cursed art;
 Bewitching infants in their mothers arms,
 And death alone can end the painful charms.
 No God thou own'st, but thy insatiate gut;
 Thou mak'st each trull turn up her filthy feud.
 Pity thou slight'st, by pity thou'rt abhorr'd,
 And more deserv'st a faggot than a cord.
 Thy cruel heart with rancour has its load,
 Natural to thee as poison to a toad.
 Thou worst of mischiefs, guide to endless death,
 Who scatter'st plagues with thy contagious breath,
 Canst

Canst thou expect unpunish'd to remain,
And for each crime to 'scape a double pain?
Millions in judgment will against thee rise,
And loudly call for vengeance to the skies.
Those whom thy arts to lawless flames decoy'd,
Shall be below to burn thy soul employ'd.
But thou'rt the worst of hells for impious deeds,
T'other perhaps in punishments exceeds.
Prepare, prepare for its revenging pains,
There to be rack'd in everlasting chains.
Tremble, and loudly to the mountains call,
That they may gape, and crush thee with their fall !
For still thy latter sins the first excel,
And, living on, thou'lt grow too bad for hell.
Damn'd harridan, with reeking lust more drunk
Than Messaline, that great imperial punk :
Ne'er tir'd, or sated, thou out-dost her more
Than she out-did the utmost stint of whore.
Thy sweaty carcase (which kind heaven confound !)
With noisome steams offends us all around.
Old drunken pisspot, sink of filth and sin,
Plaister without, and rottenness within ;
Curst lump of lees ; thou universal sore ;
Thou putrid product of the common-shore ;
Thou lowest, last degree of infamy ;
Thou very highest top of villany ;
Repent, or know I'll double ev'ry curse :
But no, thou canst not mend, nor e'er be worse.

An

An EPISTLE to another WOMAN
of a quite different humour.

HAIL! reverend matron, virtuous as you're
fair;
Hail! you, whose autumn may with spring compare;
Matron, adorn'd so richly in your mind,
That in your looks the treasures we may find.
With pious doctrine you your faith improve,
Shun idle talk, and books of idler love,
And setting vice and needles forms apart,
Your suff'ring God ingrave within your heart:
While you on earth a heav'nly saint commence,
Your charity is, like the world, immense;
Ready to ease th' afflicted of their load,
At awful distance y'imitate your God.
So sweet, so modest, and so void of pride,
That ev'n that God does own you for his bride.
You to all folly wisely shut your eyes,
And dare the world's alluring joys despise.
That sacred writ alone is your delight,
Which saves the soul from everlasting night.
You temper still, yet never to a fault,
Your wine with water, and your words with thought;
And never cherish'd an unchast desire,
Or cou'd be warm'd but by the nuptial fire;
But, waiting for your Saviour, pass away
In pray'rs the night, in pious acts the day.
In faith, in piety alone extreme,
You shun applause, yet best deserve esteem.
The prophets great inspirer fills your breast;
Your head, your heart, by the whole God possess:
While some unthinking virgins are betray'd,
And made proficients in hell's thriving trade.

Your

Your wife advice, your great example draws
 The thoughtless wretches out of Satan's jaws.
 Matron, in wedlock faithful and sedate,
 An honour to that honourable state :
 Not weakness made you wed, but piety,
 Thus to encrease the saint's society.
 Those wanton toys cou'd ne'er your heart entice ;
 Which stifle virtue, and encourage vice.
 Matron, whom all the christian Pallas term,
 Wise in your conduct, and your courage firm.
 I prize, admire, and love your matchless store,
 Your outward beauties much, your inward graces
 more.
 From heav'n you came, and to that heav'n are born ;
 Virtue adorns you, virtue you adorn.
 Oh that I may, e'en till my latest hours,
 Advance in knowledge, contemplating yours !
 May you obtain below what earth can crave !
 What heav'n can grant, above, you're sure to have.



LET-



LETTERS

Written by

FRANCIS RABELAIS, M.D.

During his Stay in Italy.

In the Year 1536.



LETTER I.

To my lord bishop of Maillezais.

My lord,

I Writ to you at large on the nine and twentieth of November, and sent you some Naples grain for your fallads, of every sort that is eaten on this side, except pimpernell, which then I could not procure. I have sent you no great quantity at present, because it had been too much for the courier at one time; but if you please to have more, either for your gardens, or to dispose of otherwise, I will send it you upon notice. I had written to you before, and sent to you the four signatures concerning the benefices of friar Dom. Philip, obtain'd in the name of those whom

whom you have set down in the instructions you gave me. I have not receiv'd since any letter from you that mentions the receipt of the aforesaid signatures. I received only one dated from l'Ermenaud, when my lady d'Estissac came thither, in which you let me know that you had received two pacquets from me; one from Ferrara, t'other from this city, with the cypher which I writ to you: but, for aught I understand, you had not yet received the paquet where the signatures were inclosed. I can now give you an account, that my business has been granted and dispatch'd better, and with more certainty than I could have wish'd; and I have had therein the assistance and advice of worthy men, particularly of the cardinal de Genutiis, who is judge of the palace, and of the cardinal Simonetta, who was auditor of the chamber, a very knowing man, and well vers'd in such matters. The pope was of opinion that I should proceed in my business per cameram: the above-mention'd cardinals were of a mind, that it shou'd be by the court of contradicts: because, that *in foro contentioso*, it cannot be revocable in France, and *quæ per contradictoria transiguntur transeunt in rem judicatam*; *quæ autem per cameram, & impugnari possunt, & in judicium veniunt*. Those things which are transacted by contradictories, pass as determin'd; but those things which are done by the chamber, may be called into question, and try'd over again.

Upon the whole, I have nothing more to do, than to take up the bulls sub plumbo.

My lord cardinal du Bellay, as likewise my lord bishop of Maseon, have assured me that the charges shall be remitted me, though the pope by old custom remits nothing, except of what is dispatch'd per cameram. There will remain to be paid, only the referendaries, proctors, and other such like scriblers and blotters of parchment. If my money falls short, I will recommend myself to your lordship's alms;
for

for I don't think to leave this place till the emperor goes.

He is at present at Naples, whence, as he has written to the pope, he will depart on the sixth of January. This town is already full of Spaniards: and he has sent an extraordinary ambassador to the pope, besides him who constantly resides at this court, to give him notice of his coming. The pope leaves him half the palace, and all the borough of St. Peter for his retinue, and has order'd three thousand beds to be prepar'd, according to the Roman custom, that is to say, with quilts: for the city has been unprovided of 'em ever since it was sack'd by the Lansquenets. He has got together as much hay, straw, oats, spelt-corn, and barley, as he could find; and of wine, as much as is arriv'd in ripâ: I fancy he'll be at no small charge, which can't be very easy to him in this his great poverty, so apparent in him, more than in any pope for these three hundred years past. The Romans have not yet resolv'd how to behave themselves upon this occasion, and have had many meetings, by order of the senators, conservators, and governor; but they can't agree in their opinions. The emperor has declared to them by his said ambassador, that he does not design his people shall be entertain'd at free-cost, but as the pope shall think fit to entertain 'em, which does the more sensibly touch the pope: for he understands well enough, that by this saying the emperor means to see how, and with what affection, he will treat him and his people.

The holy father has sent two legates to him by the choice of the consistory; to wit, the cardinal of Siena, and cardinal Cesarini. Since which, the cardinals Salviati and Rodolph, are also gone to him, and with them my lord de Saintes. I understand 'tis about the affair of Florence, and concerning the difference between the duke Alexander de Medicis and Philip Strossi, whose estate, which is considerable,
the

the duke had a mind to confiscate. Next to the Fourques of Aufbourg in Germany, he is counted the richest merchant in Christendom; and the duke has set people here to poison or kill him, whatever came on't. Being advertis'd of this attempt, he obtain'd of the pope to go arm'd. And he commonly went attended with thirty soldiers, arm'd at all points. The said duke of Florence having notice (I suppose) that Stroffi, with the abovemention'd cardinals, was gone to the emperor, and that he offered to the emperor four hundred thousand ducats, only to give commissions to people who might inform against the tyranny and baseness of the said duke, left Florence, constituted cardinal Cibo his governor, and came to this city the morrow after Christmas-day, the twenty-third hour, entering at St. Peter's gate, follow'd by fifty light horse, in white armour, with lances, and about a hundred harquebusiers. The rest of his train was but little, and in no very good order. And no soul went to see him, but the emperor's ambassador, who met him at the same gate. As soon as he was in town, he came to the palace, and had a short audience of the pope: and had lodgings in St. George's palace. The next morning he went away, attended as before.

Eight days since, news came to this town, and his holiness has received letters from divers parts, that the sophy, king of Persia, has defeated the army of the Turks. Yesterday night arrived here the nephew of monsieur de Vely, the king's ambassador to the emperor, who assured my lord cardinal du Bellay, that the thing was true: and that this had been the greatest slaughter that has been heard of these four hundred years; for above forty thousand horse were kill'd on the Turks' side.

Consider what a number of foot fell there! As likewise on the sophy's side. For, among people that do not willingly fly, non solet esse incruenta victoria;

victoria: the victory does not use to be without blood.

The principal defeat was near a little town call'd Coni, not far distant from the great city of Tauris, for which the sophy and the Turk contend; the other action was near a place called Batelis. The manner was thus: the Turks had divided their army, and one part was sent to take Coni; of which the sophy having intelligence, he, with his whole army, rush'd upon this separated part, before they could stand upon their guard.

See here the effect of ill counsel, in dividing his army before he had gotten the victory. The French can give a good account of this, when the duke of Albany drew out the strength and flower of the camp before Pavia. Upon the news of this rout and defeat, Barbarossa is retir'd to Constantinople to secure the country, and says, by his good gods, that this is nothing, considering the mighty power of the Turk. But the emperor is eas'd of the fear that he had of the Turk's coming into Sicily, as he had threatened in the beginning of the spring. And this may give repose to Christiendom for some considerable time; and those who would lay tythes upon the church, eo pretextu, that they would fortify themselves against the approach of the Turk, are but ill-furnish'd with demonstrative arguments.

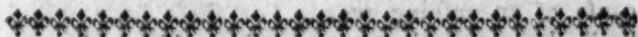


LETTER II.

My lord,

I Have received letters from monsieur de Sanct Cerdos, dated from Dijon; in which he tells me of a process that he has depending in the court of Rome. I dare not answer him, without running the hazard
of

of incurring a great deal of displeasure. But I understand he has the greatest right in the world, and that he suffers a manifest injury; and that he ought to come hither in person. For there is no such affair, how equitable soever, that is not lost for want of a man's own solliciting in it; especially when he has a strong party, who can over-awe with threats those who solicit for him. The want of a cypher prevents my writing to you more at large. But it troubles me to see so much as I do, particularly, being sensible of the great kindness you have for him; and likewise because he has of a long time lov'd and favour'd me. In my opinion monsieur de Basilac, conseiller (one of the judges assistants) in the parliament of Tholouse, came hither this winter on a less occasion, and is older and more infirm than he, and yet has had a quick dispatch to his content.



LETTER III.

My lord,

THE duke of Ferrara, who went to the emperor at Naples, return'd hither this morning. I know not yet how he has determined matters relating to the investiture and homage of his lands: but I understand he is come back not well satisfy'd with the emperor. I fear he will be forced to empty his coffers of those crowns his father left him, and that the pope and emperor will fleece him at pleasure; considering also that it was for above six months before he refus'd to espouse the king's interest, notwithstanding all the emperor's remonstrances and threats. My lord bishop of Limoges, who was the king's ambassador at Ferrara, seeing the said duke, without acquainting him with his design, was retir'd

to the emperor, is return'd to France. 'Tis fear'd that (1) Renée will receive no little displeasure by it: the duke having remov'd madam de Soubise her governess, and order'd her to be serv'd by Italians, which don't look well.

LETTER IV.

My lord,

THREE days since arriv'd here a post from monsieur de Crissé, who brings an account that some of the lord Rance's men, who went to the relief of Geneva, were defeated by a party of the duke of Savoy's. With him came a courier from Savoy, who brought the news of it to the emperor. This may unhappily prove seminarium futuri belli, the cause of an ensuing war. For these little wilful broils draw after them great battles, which is demonstrable from ancient history, as well Greek and Roman as French, as appears by the battle at Vireton.

LETTER V.

My lord,

ABOUT fifteen days since, Andrew Doria, who went with stores to those who hold the Gouletta near Tunis for the emperor, as likewise to supply them with water, (for the Arabians of the countty make continual war upon them, and they dare not stir out of their garrison,) is arrived at Naples, where he staid not above three days with the emperor, since

(1) Renée of France duchess of Ferrara,

when,

when, he is sail'd hence with nine and twenty galleys; it is said, in quest of Judeo and Cacciadivolo, who have burnt a great deal of the country of Sardinia and Minorca. The grand-master of Rhodes, who was born in Piedmont, is lately dead; in whose room the commandeur of Forton, between Montauban and Tholouse, is chosen.



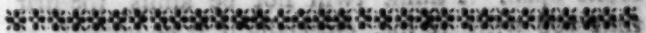
LETTER VI.

My lord,

I Here send you a book of prognostications which busies this whole town: 'tis intitled, De eversione Europæ, of the overturning of Europe. For my part, I give no credit at all to it. But Rome was never so wholly given over to vanities and prophecies as it is at present. I am apt to think the reason is, because mobile mutatur semper cum principe vulgaris; the giddy multitude always change with the prince. I have also sent you an almanack for the ensuing year 1536. I send you besides, the copy of a brief which his holiness has lately decreed for the arrival of the emperor: as likewise the emperor's entry into Messina and Naples, and the funeral oration at the interment of the deceas'd duke of Milan.

My lord, I humbly recommend myself to your good favour, praying to our Lord for your good health and long life.

Rome, Dec. 30, 1536.



LETTER VII.

To the lord de Maillezais.

My lord,

I Have receiv'd the letters you were pleas'd to write to me, dated the second of December: by which

VOL. V.

O

I under-

I understand that my two packets are come to your hands; one of the 18th, the other of the 22d of October, with the four signatures which I sent you. I writ since to you more at large, on the nine and twentieth of November, and thirtieth of December. By this time, I believe, you have receiv'd the said packets. For mr. Michael Parmentier, bookseller, living at the arms of Basil, writ to me the fifth of this instant, that he had receiv'd and sent them to Poitiers. You may assure yourself, that the packets which I shall send you will be safely delivered at Lyons: for I put them into the great seal'd packet, which is for the king's affairs; and when the courier comes to Lyons, he is dispatch'd by the governor; then his secretary, who is much my friend, takes the packet, which I superscribe on the first sheet, to the aforesaid Michael Parmentier. Afterwards there is no difficulty, unless from Lyons to Poitiers, which is the reason that obliges me to set an extraordinary postage upon it, that the greater care may be taken of it by the messengers at Poitiers, in hopes to get a spill by it. For my part, I constantly encourage the said Parmentier with some small presents, which I send him of novelties on this side, or to his wife, that he may be the more diligent to engage merchants or messengers at Poitiers to deliver the pacquets to your lordship. And I very much approve of the advice which you gave me in your letter, that I should not trust them to the hands of the banquiers, for fear they should be pick'd and broke open. I think 'twill not be amiss, the first time you write to me, especially if it be business of consequence, that you write a line to the said Parmentier, and inclose a piece of gold to him in your letter, in consideration of the care he takes to send your packets to me, and mine to you. A small matter sometimes highly obliges honest men, and makes 'em more diligent for the time to come, when the case requires a speedy dispatch.

LET-



LETTER VIII.

My lord,

I Have not as yet presented your letters to my lord bishop de Saintes; for he is not yet return'd from Naples, whither he went with the cardinals Salviati and Rodolph. He will return in two days; then I will give him your letters, and desire an answer of 'em, which I will send you by the first courier that goes hence. I understand their affairs have not had that success with the emperor which they hop'd for: and that the emperor had positively answer'd, that at their request and instance, as likewise, at the late pope Clement's, he had created Alexander de Medicis, duke of the territories of Florence and Pisa, which he never thought to do, nor would have done: mean while to depose him, would be the trick of some stage-player, which does and undoes the same thing. However, that they should resolve to acknowledge him as their duke and lord, and obey him as his vassals and subjects, and besure they did so. As to the complaints they made against the said duke, he would take cognizance of them when he came to Florence.

For he designs, after some stay at Rome, to pass through Sienna, and thence to Florence, to Bologna, to Milan, and Genoa. Thus the aforesaid cardinals, together with the bishop of Saintes, Strossy, and some others, return'd, re infectâ, [as wise as they went.]

The thirteenth of this month came back hither the cardinals of Sienna and Casarini, who had been elected by the pope, and the whole college, legates to the emperor. They have so negociated the matter, that the emperor has deferr'd his coming hither to the latter end of February. If I had as many crowns, as the pope would give days of pardon; proprio motu.

de plenitudine potestatis ; of his own free will, out of the plenty of his power ; and other such like favourable circumstances, to any one that could defer it for five or six years to come ; I should be richer than ever was Jacques Cœur. Here are great preparations made in this city for his reception ; and a new way is made by the pope's command, by which he is to make his entry : that is, through St. Sebastian's gate, towards Champidoli, templum pacis, (the temple of peace,) and the amphitheatre, and he is to pass under the ancient triumphal arches of Constantine and Titus, of Numerianus, and others : then on one side of St. Mark's palace, by Campo de Fiore, and by the palace Farnese, where the pope us'd to reside ; then by the banks, and below St. Angelo's castle. To make and level which way, above two hundred houses, and three or four churches, are pull'd down to the ground, which most people take for an ill omen. On the day of the conversion of St. Paul, his holiness went to St. Paul's to hear mass, and made a feast to all the cardinals. After dinner he return'd, passing thro' the above-mention'd way, and look'd at St. George's palace. But 'tis a sad sight to behold the ruin of the demolish'd houses that are not paid for ; nor have the landlords any recompence made 'em.

To day arrived here the Venetian ambassadors, four brave old grey-headed gentlemen, who are going to the emperor at Naples. The pope has sent all his family before 'em ; his bed-chamber-men, chamberlains, janifaries, lanskenets ; and the cardinals have sent their mules in pontificalibus.

Likewise, the 7th of this month, the ambassadors of Sienna were introduc'd in good order, and after they had made their speech in open consistory, and that the pope had answer'd 'em in fine Latin, they suddenly parted for Naples. I believe ambassadors will be sent from all parts of Italy to the emperor ; and he knows well enough how to play his game, to
get

get money out of 'em, as it has been discovered about ten days since. But I am not yet fully acquainted with the subtilty, which ('tis said) he made use of at Naples; hereafter I may give you an account of it.

The prince of Piedmont, the duke of Savoy's eldest son, dy'd at Naples fifteen days ago: the emperor ordered him a very honourable interment, at which he assisted in person.

The king of Portugal, six days since, commanded his ambassador at Rome, that immediately upon receipt of his letter, he should return to him in Portugal; which he did the same hour, and came ready booted and spurr'd to take his leave of the most reverend the lord cardinal du Bellay. Two days after, was kill'd near the bridge of St. Angelo, in open day, a Portuguese gentleman, who solicited here for the whole body of the Jews that were baptized under king Emanuel of Portugal, that he might succeed to their estates when they dy'd. The king has also exacted several things of them against the edict and ordinance of the said king Emanuel. I doubt we shall hear of some sedition in Portugal.



LETTER IX.

My lord,

IN the last packet I sent you, I gave you an account, that part of the Turks army was defeated by the sophy, near Betelis. The Turk did not very long delay his revenge: for two months after, he fell upon the sophy with the greatest fury imaginable; and, after having put to fire and sword a great part of the country of Mesopotamia, he has driven back the sophy on the other side of mount Taurus. In the mean time, he causes a great number of gallies to be built upon the river Tanais, by which they may come

to Constantinople. Barbarossa is still at Constantinople to secure the country, and has left several garrisons at Bona and Algiers, lest the emperor should by chance attack him. I have sent you his picture, drawn by the life; as also a map of Tunis, and of the sea-port towns adjacent. The lanskenets, whom the emperor sent into the dutchy of Milan to keep the strong places, are all drown'd and lost at sea, to the number of fifteen hundred, in one of the biggest and stoutest ships belonging to the Genoeses; and it was near to a port belonging to the commonwealth of Lucca, called Lerza. The occasion was, because they being weary of the sea, and desirous to get ashore, which they could not for the tempest and stress of weather, imagin'd that the pilot of the ship would still keep them off at sea, longer than he needed: for which cause they kill'd him, with some other of the officers of the said ship, after whose death the ship remained without a commander; and instead of taking in their sails, the lanskenets hoisted them, as being unpractised in sea-affairs, and in this confusion they perish'd within a stone's throw of the aforesaid port.

My lord, I understand that my lord bishop de Lavour, who was the king's ambassador at Venice, has had his audience of leave, and is returning to France. The bishop of Rhodes goes in his place, and is now at Lyons with all his retinue, ready to go, when the king has given him his instructions.

My lord, I humbly recommend myself to your favour, praying to our lord, to give you long life in good health.

Your most humble servant,

Rome Jan. 28.

1536.

FRANCIS RABELAIS.

LET-



LETTER X.

My lord,

I Writ to you at large all the news I could learn, the 28th of January last past, by a gentleman, servant to monsieur de Montreuil, call'd Tremeliere, who return'd from Naples, where he had bought some horses of that kingdom for his lord, and was returning to him with all speed. The same day I receiv'd the packet that you were pleas'd to send me from Legugé, dated the 10th of the said month, in which you may see the method I have taken for the delivery of your letters, by which they are safely and suddenly brought to me here. Your said letters and packets, were delivered at the arms of Basl, on the one and twentieth of the same month; the eight and twentieth they were delivered to me here. And to encourage at Lyons, (for that's the point and principal place) the bookseller at the arms of Basl to be diligent in this affair, I repeat what I writ to you in my aforementioned packet, if you chance to write to me about any thing of consequence: that it is my advice, that on the first occasion of writing to me, you write a word or two to him in a letter, in which be pleased to inclose some gold crowns, or some other piece of old gold, as a royal, an angel, or salutation, in consideration of the pains and care he takes of them; so small a matter will more and more endear him to your service.

Now, to answer your letters, I have diligently search'd the registers of the palace, since the time that you commanded me, that is, the year 1529, 1530, and 1531, to see if Dom. Phillipe's act of resignation to his nephew were to be found, and have given the clerks of the register two gold crowns, which is but a

small recompence for the great and tedious trouble in it. In short, they have found nothing of it, nor ever heard news of his procurations; wherefore, I doubt there is some foul play in his case, or the instructions you writ to me were not sufficient to find 'em. And that I may be more certified in it, you should tell me, *cujus diocesis*, of what diocesis the said friar Dom. Phillippe was; and if you have heard nothing to give more light in the matter, as if it was *purè & simpliciter*, or *causâ permutationis*.



LETTER XI.

My lord,

WHAT I writ to you of my lord cardinal du Bellay's answer, when I presented him your letters, ought not to displease your lordship. My lord of Mascon has sent you an account of the whole matter, and we are not yet like to have a legate in France. 'Tis certain, that the king has presented the cardinal of Lorrain to the pope. But I believe, that the cardinal du Bellay will endeavour by all means possible to get it for himself. The old proverb is true, which says, *nemo sibi secundus*. And I shrewdly suspect, by certain signs that I see, that my lord cardinal du Bellay will engage the pope on his behalf, and thus be made acceptable to the king. Nevertheless, be not uneasy, if his answer be a little ambiguous in your concern.



LETTER XII.

My lord,

THE grains which I sent you, I can assure you, are the best of Naples, of the same which his holiness

holiness has caus'd to be sow'd in his privy-garden of Belvedere. There are no other kinds of sallads on this side but those of Nasidord and Arroussa; but those of Legugé seem to me altogether as good, and somewhat more sweet and grateful to the stomach, and particularly better for you; for those of Naples, in my opinion, are too hot and tough.

As for the season for sowing 'em, you must caution your gardeners not to sow 'em altogether so early as they do on this side, for it is not warm weather so soon with you as here. They may very well sow your sallads twice a year, that is to say, in Lent, and in November; and they may sow the white cardes or thistles in August and September; melons, pumpions, and the others in March; fencing them for some days with mats, and a thin layer of horse-dung, not altogether rotten, when they fear it will freeze. Many other grains besides are sold here, as Alexandria gilliflowers, matronal-violets, and shrubs, with which they refresh their chambers in the summer, call'd belvedere, and other physical herbs. But this would be more for my lady d'Estillac's turn. If you please to have of all sorts, I will send you without fail. But I am forc'd to have recourse again to your alms; for the thirty crowns which you ordered to be paid me here, are almost gone: yet I have converted none of them to any ill use; nor for eating; for I eat and drink at my lord cardinal du Bellay's, or at my lord Mascon's. But a great deal of money goes away in these silly postage letters, chamber-rent, and wearing apparel, tho' I'm as frugal as I can be. If you will be pleas'd to send me a bill of exchange, I hope I shall make use of it wholly to your service, and not remain ungrateful. I see in this city a thousand pretty cheap things, which are brought from Cyprus, Candia, and Constantinople. If you think fit, I will send what I think fittest of them to you and my

lady d'Estissac. The carriage from hence to Lyons will cost nothing.

Thanks be to God I have made an end of my business, and it has cost me no more than the taking out of the bulls; his holiness having, of his own good nature, given me the composition. And I believe you will find the proceedings right enough, and that I have obtain'd nothing by them, but what is just and lawful. But I have been oblig'd to advise very much with able council, that every thing might be according to due form; and I dare modestly tell you, that I have in a manner hardly made use of my lord cardinal du Bellay, or my lord ambassador; tho', out of their own kindness, they not only offered me their own good word and favour, but absolutely to make use of the king's name.



LETTER XIII.

My lord,

I Have not as yet presented your first letter to the bishop of Saintes, for he is not yet return'd from Naples, whither he went, as I writ to you before. He is expected here within these three days: then I will give him your second, and intreat an answer of it. I understand, that neither he, nor the cardinals Salviati, and Rodolph, nor Philip Strozzi with his money, have done any thing with the emperor in their affair, tho' they were willing to pay him a million of gold upon the nail, in the name of all the foreigners and exiles of Florence, also to finish la Rocca [the fortress] begun at Florence, to maintain a sufficient garrison in it for ever in the name of the emperor, and to pay him yearly 100,000 ducats, provided and upon condition he restor'd them to their former goods, lands, and liberty.

On

On the contrary, the duke of Florence was most honourably receiv'd by him at his arrival. The emperor went out before him, and, post manus oscula, he ordered him to be attended to the castle of Capua in the same town, where his natural daughter has an apartment; she is affianc'd to the said duke of Florence, by the prince of Salerne, viceroy of Naples, the marquiss de Vast, the duke d'Alva, and other principal lords of his court. He held discourse with her as long as he staid; kiss'd her, and supp'd with her: afterwards the above-mention'd cardinals, the bishop of Xaintes and Strozzi, never left soliciting. The emperor has put them off for a final resolution to his coming to that town, to the Rocca, which is a place of prodigious strength, that the duke has built at Florence. Over the portico he has caus'd an eagle to be painted, with wings as large as the sails of the windmills of Mirebalais, thereby declaring and insinuating, that he holds of no body but the emperor. And, in fine, he has so cunningly carried on his tyranny, that the Florentines have declared before the emperor, nomine communitatis [in the name of the commonalty] that they will have no other lord but him. 'Tis certain, that he has severely punish'd the foreigners and exiles. A pasquil has been lately set up, wherein 'tis said,

To Strozzi,
Pugna pro patriâ. [Fight for thy country.]

To Alexander, duke of Florence,
Datum serva. [What's given thee, keep.]

To the emperor,
Quæ nocitura tenes, quamvis sint chara, relinque.
Quit what will hurt thee, tho' tis ne'er so dear.

To the king,
Quod potes id tenta. [Dare what thou canst.]

To the cardinals Salviati and Rodolph,
Hos brevisitas sensus fecit conjungere binos.

Pure want of sense unites these blocks,
As petty tradesmen join their stocks.

LETTER XIV.

My lord,

I Write to you, that the duke of Ferrara is return'd from Naples, and retir'd to Ferrara. Her highness, the lady Renée, is brought to bed of a daughter: she had another fine daughter before, between six and seven years of age, and a little son of three years old. He could not agree with the pope, because he demanded an excessive sum of money for the investiture of his lands. Notwithstanding, he had abated fifty thousand crowns for the love of the said lady, and this by the solicitations of my lords the cardinals du Bellay and Maseon, still to increase the conjugal affection of the said duke towards her. This was the occasion of Lyon Jamet's coming to this town, and they only differ'd for fifteen thousand crowns: but they could not agree, because the pope would have him acknowledge, that he held and possess'd all his lands entirely in fee of the apostolical see, which the other would not. For he would acknowledge no more than his deceas'd father had acknowledged, and what the emperor had adjudg'd at Bolonia, by a decree in the time of the deceas'd pope Clement.

Thus he departed, re infectâ, [without doing any thing,] and went to the emperor, who promis'd him at his coming, that he would easily make the pope consent, and come to the point contain'd in his said decree; and that he should go home, leaving an ambassador with him, to solicit the affair when he came on this side; and that he should not pay the sum already agreed upon, before he heard further from him. The craft lies here, that the emperor wants money, and

and seeks it on all hands, and taxes all the world he can, and borrows it from all parts. When he comes hither, he will demand some of the pope, 'tis a plain case. For he will represent to them, That he has made all these wars against the Turk and Barbarossa, to secure Italy and the pope, and that he must of necessity contribute to it. The pope will answer, That he has no money, and will manifestly prove his poverty to him. Then the emperor, without disbursing any thing, will demand the duke of Ferrara's of him, which he knows he may command at a word; and this is the mystery of the matter. Yet 'tis not certain whether things will be managed thus or no.



LETTER XV.

My lord,

YOU ask whether the lord Pietro Ludovico is the pope's legitimate son or bastard: be assur'd, the pope was never married, which is as much as to say, that the aforesaid gentleman is certainly a bastard. The pope had a very beautiful sister. There is to be seen to this day, at the palace in that apartment where the summists reside, built by pope Alexander, an image of our lady, which ('tis said) was drawn after that gentlewoman: she was married to a gentleman, cousin to the lord Rance, who being in the war, in the expedition of Naples, the said pope Alexander ****: now the lord Rance having certain knowledge of the thing, gave notice of it to his cousin, telling him, that he ought not to suffer such a wrong done to their family by a Spanish pope; and that, if he would endure it, he himself would not. In short, her husband kill'd her; for which fact the present pope griev'd: and to assuage his sorrow, Alexander made him a cardinal, being yet but very young, and bestowed several other marks of his favour upon him.

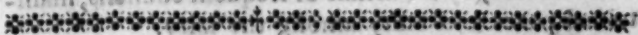
At

At that time the pope kept a Roman lady of the house of Ruffina, and by her had a daughter, who was married to the lord Bauge, count of Sancta Fiore, who died in this town since I came hither. By her he has one of the two little cardinals (who is called the cardinal of Sancta Fiore.) The pope likewise had a son, who is the said Pietro Ludovico, concerning whom you enquire, who has married the daughter of the count de Cervelle, on whom he has got a whole house-full of children, and among others the little cardinacule Farnese, who was made vice-chancellor by the death of the late cardinal de Medicis. By what is said you may judge, why the pope did not very well love the lord Rance, and vice versa, [on the other side] the lord Rance put no great confidence in him: whence arises a great quarrel between my lord John-Paul de Cere, son to the said lord Rance, and the above named Pietro Ludovico, for he is resolved to revenge the death of his aunt.

But he is quit of it on the part of the said lord Rance, for he died the 11th day of this month, going a hunting, in which he extremely delighted, old as he was. The occasion was this: he had got some Turkish horses from the fairs of Racana, and as he was hunting on one of them that was very tender-mouth'd, it fell, tumbled over him, and bruis'd him with the saddle-bow so severely, that he did not live above half an hour after the fall. This was a great loss to the French, for the king in him has lost a good servant for his affairs in Italy. 'Tis rightly said, that the lord John-Paul his son will be no less hereafter. But it will be a long time e'er he gets such experience in feats of arms, or so great a reputation among the commanders and soldiers, as the late brave man had. I wish, with all my heart, that my lord d'Estissac, by his death, had the county of Pontoise; for, 'tis said, it brings a good revenue.

To assist at the funeral, and to comfort the marriage his wife, my lord cardinal has sent to Ceres,
near

near twenty miles from this town, my lord de Rambouillet and the abbot of St. Nicaise, who was a near kinsman to the deceas'd. (I believe you have seen him at court.) He is a little man, all life; who was call'd the archdeacon of the ursins: besides, he has sent some others of his prothonotaries; which likewise my lord of Mascon has done.



LETTER XVI.

My lord,

I Defer to my next to give you more at large the news concerning the emperor; for his design is not yet perfectly discovered. He is still at Naples, but is expected here by the end of this month. Great preparations are made for his coming, and abundance of triumphal arches. His four harbingers have been a good while here in town; two of them Spaniards, one Burgundian, and the fourth a Flemming.

'Tis great pity to see the ruins of the churches, palaces, and houses, which the pope caused to be demolished and pulled down, to make and level him a way. For the charges of his reception he has laid a tax on the college of cardinals, on those who have places at court, and the artificers of the town, as much as the very aquarols. The town is already full of foreigners.

On the 5th of this month the cardinal of Trent (Tridentinus) arrived, being sent here by the emperor. His train is very numerous, and more sumptuous than the pope's. He had with him above a hundred Germans all drest alike: their gowns were red, with a yellow galloon; and on their right sleeve was embroider'd a wheat-sheaf tied close, and round it was written *unitas*.

I hear he is much for peace, and reconciling all the christian princes. He eagerly desires a general council, whatever is done in other matters. I was present when he said to my lord cardinal du Bellay: 'His holiness, the cardinals, bishops, and prelates of the church, are against a council, and will by no means

hear

hear any thing of it, tho' they are pressed by secular princes on that subject; but I see the time at hand when the prelates of the church shall be reduced to demand a council, and the laity will not hearken to it. This will be when the latter have taken from the church all the wealth and patrimony which they had given, while ecclesiasticks, by the means of frequent councils, maintained peace and unity among the laity.'

Andrew Doria came to this town on the 3d of this month in no very good equipage. No manner of particular respect was shewn him at his arrival, save only the lord Pietro Ludovico conducted him as far as the palace of the cardinal Camerlingo, who is a Genoese, of the house of Spinola. The next day he saluted the pope, and the day after went away for Genoa, on the emperor's behalf, to inform himself underhand concerning the disposition of the French about the war.

We have had here a positive account of the old queen of England's death; and they add, that the princess her daughter lies very ill.

However, the bull that was issued out against the king of England to excommunicate him, and to interdict and proscribe his kingdom, did not pass at the consistory, because of the articles *De commentibus externorum & commerciis mutuis*, of the passages of foreigners and mutual intercourses, which my lord cardinal du Bellay and the bishop of Mascon opposed in the king's name, on account of the interest which he pretends to have in it. It has been put off till the emperor's arrival.

My lord, I most humbly recommend myself to your kind favour, praying God that it may please him to keep you long in health and prosperity.

Rome, Feb. 15,

Your lordship's

1536.

most humble servant,

17 IV 60 FRANCIS RABELAIS.

The end of the letters.

r
n
d
s
ll
e
.
s
.
s
.
.
h
l
e
e
c
.
n
e
e
r
o
.
.
.
.